# Real Muslims Portal

***In the name of Allah, the Beneficent, the Merciful***

وَ مَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْناً فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِيْ الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝ (ال عمران:٨٥)

"And whoso seeks a religion other than Islam, it shall not be accepted of him and in the Hereafter he shall be among the losers." (3:85)

# ISLAM

# OR

# CULTISM

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*In the name of Allah(1), the Beneficent, the Merciful*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖنَ

*All praise be to Allah - Lord of the worlds, and peace and blessings be upon the Last Prophet*

# EXORDIUM

Thousands of thanks for Him who is the Creator and Master of everything of this universe without sharing anybody else; who, after creating human and jinns for his worship, raised countless prophets for their guidance who, one and all, used to call towards the sole issue that:

اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ط [حٰمٓ السجدة :١٤]

*"worship none but Allah." (41:14)*

يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ط [هود: ٥٠]

*"O my people! Serve Allah. You have no other Ilah save Him." (11.50)*

*"Ilah"* is a word that carries extensive meanings viz. the only deserving Person of all kinds of worship i.e. physical (verbal or practical) and financial; the Providence who alone provides all creatures for their necessaries; the transcendent Helper who alone helps them out their sufferings; who alone redresses their all grievances; their lone Sustainer, etc. Fortunate and virtuous ones used to become entitled for reward by accepting invitation of Allah's messengers, but unfortunate and vicious ones would discard their call and would persecute them; or they would adopt, for their vested interests, such a course, after departure of there messengers, that would transform the shape of

**1. Allah:** *Allah* is the personal name of the Supermost Deity which is replaced by "God" in English. But it is a grammatical rule in every language that personal names (proper nouns) are never changed in any dialect and retained as such. Therefore the word "*Allah*" is not translated in this book.

the religion brought by the Prophets. Such persons would distort and tamper with the prophetic Call and would interpret it in such manner that used to be its reverse and paradox. For this purpose, they would form many schismatic parties and factions with which unity and harmony of folks would shatter; people would begin doing shirk under title and form of tauheed; priests and monks, who alone would be responsible for bringing the Right Religion to such condition would become leaders and monopolists of the nation; they would wheedle out foolish ones into their whims and would extract money from them. Almost folks of every prophet confronted with such a situation. For instance, there were nine bands in Prophet Salih's folk [Al-Koran: 27:48] and seventy-two in the Israelites. [Abu Dawood: Kitabus Sunnah, Chapter: Sharahus Sunnah] Allah had ordained in the True Book - The Holy Koran, revealed on His last prophet that:

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ص [آل عمران: ١٠٣]

*"And hold fast to Allah's rope [i.e. the Koran], all of you together, and get not divided." (3:102)*

وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۞ مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ط [الروم: ٣١-٣٢]

*"And be not of polytheists, of those who have divided up their religion, and become schismatic." (30:31,32)*

and those who do so, Allah made them hear the news of a sever chastisement:

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ط وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ۞ [آل عمران: ١٠٥]

*"And be not as those who divided themselves and differed, after clear signs had come to them; for them shall be an awful doom." (3:105)*

Furthermore, He admonished His Messenger (ﷺ) that:

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِىْ شَىْءٍ ط اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ۞ [الانعام: ١٦٠]

*"Those who have made division in their religion and become schis- matics, no concern at all have you with them; their affair is only unto Allah, then He will tell them what they have been doing." (6:159)*

But it is regretful that Ummah of this Last Prophet also could not escape this mischief and mischief mongers (i.e. so-called Ulema and Pir) divided it into a number of sects and cults too. Accordingly, there would come-by few ones who call themselves only "Muslim", bear chaste and pure faith and follow the Koran and Hadith in letter and spirit; but there would come across countless such persons such persons who name themselves Deobundi, Barelvi, Wahabi, Shia, Sunni, Zikri, Bohri, Nusairi, Ismaili, Qadiani, Pervezi, Bahai, Babi, Hanafi, Shafaee, Hanbli, Zahiri, Batini, Darooz, so-called Ahle Hadith, Jama'tul Muslimeen, Hizbullah and like many others. Each of them, as a proof of the Koranic declaration:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْن

*"every group rejoices in what is with them." (30:32)*

considers itself to be rightly guided, delivered and emancipated; and declares the rest as pervert, aberrant and hellish one; and imposes upon them Fatwa of disbelief.

Unbound thanks to the Master of Universe who saved author of this book from all such sects and favoured with such blessing that he may write something on this topic. Since right ones have written too much hereon and brought out before general mass void beliefs and credo of above sects explicitly and thus warned that:

فَاعْتَبِرُوْا يٰٓاُولِى الْاَبْصَار

*"so learn a lesson, O ye who have insight." (59:2)*

hence there was hardly any need to pen this further, but upon asking by a worker of Tableeghi Jam's which professes Deobundi cult and with which few precious years of the writer's life wasted, the credo and practices of Deobundis, who consider themselves to be Muslim and believer of the highest degree and are claimant of following monotheism and whose followers boastfully claim that it is the charity of right their elders that "ISLAM" comes to look in the Sub-continent, are being indited. These are the beliefs and practices whom writer found them, while studying the Koran and Hadith, to be against them. They have inked in the name of religion so much infidelity and polytheism that an age is required to encompass it and on which can be written volumes and tonnes. Vide infra is given its brief review.

This is the cause of compiling this booklet that badness and voidance of credo of a party that bears Deobundi cult, are being taken down upon inquiry of its one follower. But it is a deplorable fact that such badness and voidance are not the part of Deobundi cult alone, but are found almost in credo of every cult and creed that are obtaining under good looking titles with prefixes and suffixes of "Islam".

It is not out of possibility that the people who have fallen prey to cultism, may not read this booklet just glancing out its title and list of contents. But if any of them, free from adoring the elders, may study this booklet with open and unbiased mind, then it is not improbable that he may turn to ONE alone and repent upon cultism, as Allah Almighty favoured the writer as such. This alone is the raison d'etre of this writing which may , it is prayed, be had! Amen.

If there is found any mistake in this book in quoting from the Koran and Hadith or in giving any reference or in any respect whatsoever, then it is requested from the readers to please point that out. Any clarification, rectification or criticism by way of betterment will be welcomed.

**Munawar Sultan**

## 1. Degrading and humiliating the Divine Throne, the Chair and the Ka'ba

It is believed by Deobundi School of thought that:

*"......that part of land which is touching the blessed body organs of the Holy Prophet (ﷺ), is all along excellent; even much excellent than Holy Ka'ba, the Throne and the Chair."* [Aqaid Ulamae Deobund aur Hussamul Haramain, printed by Darul Isha'at, Urdu Bazar, Karachi, p.219]

The above belief has been taken from their book "Al-Mohannad alal Mofannad" - the book written in reply to Ahmed Raza Khan Barelvi's book "Hussamul Haramain", and in which dogmas of Deobundi cult have been described and upon which has been affixed seal of attestation by all prominent contemporary scholars of that cult like Khalil Ahmed Saharanpuri (author of the book), Ashraf Ali Thanvi, Mufti Kifayatullah, etc.

Anybody that has an iota of Allah's dignity in his heart, he shall immediately set aside this void belief. But these cultists who blow boastful claims of following monotheism, do not have even an iota of Allah's dignity at all. Are they unaware of Allah's such saying:

مَالَكُمْ لَاتَرْجُوْنَ لِلّٰهِ وَقَارًا۝ [نوح:١٣]

*"How is it with you that you do not look for dignity with Allah." (71:13)*

in this belief, the Prophet (ﷺ) has been preferred by degrading greatness and might of Almighty Allah; slave from the God and creature from the Creator has been exalted; in comparison to the objects attributed to Allah, the objects attributed to the Prophet (ﷺ) has been declared much excellent although, what to speak of excellence, nothing can be even equal to Him:

لَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝ [الاخلاص:٤]

*"and there is none comparable unto Him." (112:4)*

هَلْ تَعْلَمُ لَهٗ سَمِيًّا ۝ [مريم:٦٥]

*"Do you know any that has His name? [i.e. His simile]" (19:65)*

لَيْسَ كَمِثْلِهٖ شَيْءٌ ج [الشورىٰ:١١]

*"Nothing is like Him." (42.11)*

The Throne is that place where the Creator and Master of entire universe is set upon:

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ قف

[الاعراف :۵۴/یونس :۳/ الفرقان :۵۹ / السجدة :۴ / الحدید :۴]

*"Your Lord is Allah, who created the heavens and the earth in six days, then took over the Throne." (7:54, 10:3, 25:59, 32:4, 57:4)*

Such a discourse of similar type has been narrated also at other places in the Koran:

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ۝ [طٰهٰ :۵]

*"the Beneficent One, who is established on the Throne." (20:5)*

وَهُوَرَبُّ الْعَرْشِ الْعَظِيْمِ ۝ [التوبه :۱۲۹]

*"……and He is the Lord of the Tremendous Throne." (9:129)*

لَآاِلٰهَ اِلَّاهُوَ ج رَبُّ الْعَرْشِ الْكَرِيْمِ ۝ [المومنون :۱۱۶]

*"There is no God save Him, the Lord of the Throne of Grace." (23:116)*

لَوْكَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ج فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ۝ [الانبیاء :۲۲]

*"Had there been gods beside Allah, then verily both (the heavens and the earth) had been disordered; glorified be Allah, the Lord of the Throne, from all they ascribe (unto Him)!" (21:22)*

Besides above, at a number of places in the Koran has been mentioned the excellence, grace, might, honour, exaltation, glorification, grandeur, veneration, reverence of the Throne. The super-excellence of the Throne of Allah is also evident from this narration of Bukhari that when there will be no shadow [on the Last Day] other than that of Allah's Throne, people of seven kinds will be there-under……… (Bukhari: Kitabuz Zakat, Chapter:Assadaqatu bil-yameen) What to speak of exalting it, no part of the land, be that of the Prophet's grave too, can have even any comparison with Allah's Throne.

Now come to the Chair that has mention in Ayatul Kursi:

وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ج وَلَايَئُوْدُهٗ حِفْظُهُمَا ج [البقرة :۲۵۵]

*"His Chair extends over the heavens and the earth; and their guarding does not strain Him." (2:255)*

With "Chair" is not meant any four legged sitting furniture because, we seek refuge to Allah, Allah has no limited material body that may be set at a limited place. We cannot even imagine, perceive or conjecture His Chair and His establishment thereon. It is quite obvious that here Chair means His hold, control, sway, sovereignty, authority, occupation, rule, reign, etc. because only Allah's sovereignty is on the heavens, earth and whatsoever existing in their midst. (5:120, 42:49 etc) He alone is running their system, each and every thing is helpless rather nothing before His Order. But near these cultists, the grave of the Prophet (ﷺ) is much excellent than Allah's such unlimited and unrestrained power (i.e the Chair). Thus they exalted the creature over the creator and the slave over the master.

And now see the excellence of the Holy Ka'ba:

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِىْ بِبَكَّةَ مُبٰرَكاً وَّ هُدًى لِّلْعٰلَمِيْنَ ۝

[آل عمران :۹۶]

*"the first sanctuary appointed for mankind is surely that which is at Bekka [i.e. the Ka'ba], a blessed place and a guidance for the world." (3:96)*

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ [المائدة :۹۷]

*"Allah has appointed the Ka'ba, the Sacred House, a standard for mankind…." (5:97)*

This very is that blessed and honoured house which was erected by Adam, then the forefathers of the Prophet (ﷺ) Abraham and Ishmael built it. This very is the House that is ordered to be faced while praying (2:144-150). This is the place without circumgyrating thereabout Hajj like excelsior worship is not done.

The Holy Prophet (ﷺ) and before him all prophets circymgyrated around it; the prayer offered here is (in reward) hundred times more requiting than the prayer offered in the Mosque of the Prophet (at Medinah) and one hundred thousand times than in the other mosques. (Muslim: Kitabul Hajj, Chapter: Fazlus Salate bi-masjidi Makkah and Medinah, etc.) It is also worth requiting to see this eminent and sacred House. But it has no importance in the eyes of cultists. Ka'ba is among portents of Allah; its disgrace is infidelity and its respect is piety:

يٰٓاَيُّهَاالَّذِيْنَ اٰمَنُوْا لَاتُحِلُّوْا شَعَآئِرَاللّٰهِ [المائدة :۲]

*"O ye who believe! Profane not Allah's monuments." (5:2)*

وَمَنْ يُّعَظِّمْ شَعَآئِرَاللهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ۞ [الحج:٣٢]

*"and if any venerates the monuments of Allah, surely it is an act of piety of hearts." (22:32)*

In the light of above quoted Koranic verses and the traditions, does not the belief of considering the Prophet's grave much excellent than Allah's Throne and the Ka'ba, profane and degrade Allah's Throne and the Ka'ba?

## 2. Mediation

It is lawful and admissible near the cultists to have mediation in prayers. Hence they write:

*"Mediation in prayers through prophets, pious ones, saints, martyrs and the truthful ones is admissible, during their lives and also after their death……" (Aqaid Ulamae Deobund, p.220)*

As far the mediation during their lives, it was right to such extent that the mediated persons be asked for praying just as the Prophet (ﷺ) had asked Umer (ؓ) on the eve of his departure for Umrah:

اَیْ اَخَیَّ اَشْرِکْنَا فِیْ دُعَائِكَ وَلَاتَنْسَنَا

*"O my little brother! Include us in your prayers and forget not." (Tirmidhi: Abvabud Dawat, Chap. Ahadise Shatta)*

and such a prayer can be sought from any living believer. But seeking their mediation posthumously is outright shirk. Somebodies hold mediation to be compulsory and hit, in its justification, examples that just like a courtier is required to meet a monarch, peon to see an officer and a ladder to climb up the roof - similarly there must be an intermediary to have access to Allah because we have got every thing beside the Koran and religion from Allah through some medium. Allah's Book replies such persons that:

فَلَاتَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ط اِنَّ اللهَ يَعْلَمُ وَاَنْتُمْ لَاتَعْلَمُوْنَ ۞ [النحل:٧٤]

*"So do not strike similitude for Allah. Allah knows and you do not know." (16:74)*

Others are intermediated to have access to king and officer like worldly figures for this reason that these persons do not know as to what are the problems, wants and needs of their visitor and until and unless these inter-mediators inform them thereabout, they remain ignorant and unknowing of it. But the Person who is omniscient and knows even what is hidden in heart, does He also need intermediaries who may inform Him?

Some cultists, however, do not strike suck like ignorant examples, but they, after all, believe in quick-affecting of mediation in grant of prayer. Though they rightly interpret the Koranic verse:

وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ [المائدة:٣٥]

*"O Believers! Fear Allah, and seek Wasilah towards Him." (5:35)*

that herein "Wasilah" is meant for "nearness" that is achieved, in the light of Hadith, through good deeds and strive in His way, as is also evident from the next portion of this very verse:

وَجَاهِدُوْا فِيْ سَبِيْلِهٖ

*"and strive in His way………"*

but, they, vis-à-vis, hold as Wasilah [i.e. means for grant of their prayers] those deceased persons who are unaware of their invocations(1),
[(1)Allah declares in the Koran that: who is further astray than he who, instead of Allah, prays unto such as hears not his prayer until the Day of Resurrection, and is unaware of his prayer." (46:5)]
believing them Allah's confidents. Same was the practice of pagans of Makkah who used to justify it in this way that:

مَانَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللهِ زُلْفٰى ط [الزمر:٣]

*"we worship them (besides Allah) only that they may bring us near to Allah." (39"3)*

They used to say this also that:

هٰٓؤُلَآءِ شُفَعَآؤُنَا عِنْدَاللهِ ط [يونس:١٨]

*"They (adored) are our intercessors to Allah." (10:18)*

They seek intercessors and inter-mediators to that Lord who hears and knows all overt and covert, hidden or open:

وَاَسِرُّوْا قَوْلَكُمْ اَوِجْهَرُوْا بِهٖ اِنَّهٗ عَلِيْمٌم بِذَاتِ الصُّدُوْرِ ۞ [الملک:١٣]

*"keep your speech secret, or talk it aloud, He is knower of*

*thoughts in the breast." (67:13)*

اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۞ [الاعلیٰ:۷]

*"He knows the disclosed and that which still is hidden." (87:7)*

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَاتُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ۞ [ق:۱۶]

*"Surely We created man, and We know what his soul whispers to him, and We are nearer to him than his jugular vein." (50:16)*

By seeking mediation, do they want to apprise Allah what he doesn't:

اَمْ تُنَبِّئُوْنَهٗ بِمَا لَا يَعْلَمُ فِي الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ [الرعد:۳۳]

*"Is it that you would inform Him of something which He knows not in the earth? Or is it but a way of speaking?" (13:33)*

The Lord is free from their such shirk, hence declared:

قُلْ اَتُنَبِّئُوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۞ [یونس:۱۸]

*"Say: Would you tell Allah of (something) that He knows not in the heavens or in the earth? Praised be He and high exalted above all that they associate (with Him)!" (10:18)*

The shirk of mediation had been in vogue for quite sometime. When this matter was presented before the Prophet (ﷺ), there revealed the revelation:

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ؕ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ۞ [البقرۃ:۱۸۶]

*"And when My servant quest you concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he calls to Me. So let them respond to Me, and let them trust in Me, in order that they may go aright." (2:186)*

And then Allah ordained unequivocally that:

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ۞ [المومن:۶۰]

*"And your Lord has said: Pray unto Me and I will hear your prayer. Those who scorn My service, they will enter hell, disgraced." (40:60)*

The Lord who may so much near, so much hearing, so much answering, so kind and beneficent that He hears to all His insurgent or obedient, and also ordains to pray to Him, then it is a great injustice and a high degree callousness that even in its spite self-devised inter-mediators be restored to have access to Him. And those who are resorted to, however they may be living ones, can give nothing at all; they themselves remain seeking some recourse:

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ۞ اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ؕ [بنی اسرائیل:۵۶، ۵۷]

*"Say (to the polytheists that): Call on those you assert apart from Him (to be your Providence); they have no power to remove or turn away the harm from you. Those on whom they call, they themselves seek the means to approach to their Lord, which of them (i.e. means) shall be the nearest; they hope for His mercy and fear His chastisement." (17:56,57)*

With this someone must not conclude that the persons referred in the above verse, also seek some personal or idolized means as somebodies extract such polytheistic notion from this verse too; but it is crystal clear from the declaration about vanity and futility of invoking besides Allah, that such faithful servants of Allah always mediate, in accordance with fore-quoted Koranic verse (5:35), best of their deeds for achieving nearness to their Lord. In exegesis of the verse of the verse in question, Abdullah bin Masood (رضی الله عنه) interpreted that with the above persons are implied those jinns who used to be adored by pagans; those jinns embraced Islam but pagans kept on adoring them ignorantly. [Bukhari: Kitabut Tafsir, Chapter, Al-Isra/Muslim: Kitabut Tafsir] This may be cleared that those jinns were living ones, not lifeless dead.

Does there still remain any room for the prevailing practice of mediation in any form? فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ [in what statement, after this, will they believe? (77:50)]

From the evidences of the Koran and Hadith, such polytheistic mediation concludes to be unlawful. Moreover, this has also been held as unlawful and inadmissible in the admittedly authentic books of these cultists. Allama Alusi writes in Rooh-ul-Ma'ni:

*"To request to somebody and mediate him in such a manner that he may pray for you, is undoubtedly allowed provided the person being so requested is alive. On the contrary, not a single scholar doubts inadmissibility of the prayers asked to be made by any absent and dead one. This is such heresy not any fore-gone committed that. Who can be much eager to earn virtues than the Companions of the Prophet (ﷺ) but not any of them is reported to have ever demanded something from the engraved." (Vol. VI, p.125)*

Qadoori writes in the Chapter "Karaha" (i.e. abhorrence) of Sharah-ul-Karkhi:

*"Bishar bin Walid says that Imam Abu Yusuf told him that Imam Abu Hanifa said: Nobody is allowed to pray to Allah mediating something except His Person and Attributes; and I consider it unlawful that one may pray in this manner: "On account of right of Your creature." The same was the assertion of Abu Yusuf who said: I hold it impermissible that somebody may say, "On account of the right of Your prophets and apostles or Bait-ul-Haram [Ka'ba] or Masher-ul-Haram." There after Qadoori said: It is not allowed to pray to Allah intermediating right or claim of any of His creatures because not a single creature has any right due on the Creator which He may defray it.*

It is in Hadaya - the most reliable compilation of Hanafi School of thought, that:

*It is unlawful to say in prayers: "On account of the right of such and such, or of the prophets and apostles" for, no creature has any right on the Creator." (vol.IV, p.459)*

The verdict of two Chief Imam of Hanafi cult [viz. Imam Abu Hanifa and Imam Abu Yusuf] has been quoted above; now see that of the third one:

*Say: "O Allah! I beg to You on account of the right of such and such" or "I beg to You through his honour and dignity" or in other like manners, is Makrooh-e-Tahreemi [i.e. completely abhorrent]. This is written in all books of Hanafi cult. Per Imam Muhammad, it is Haram [i.e. unlawful] and liable to be sentenced the doom of fire. (Sayanatul Insan: p.201)*

## 3. Praying for Shafa't and mediation at the graves of the Prophet (ﷺ) and Shaikhain

This is believed by the cultists that praying for intercession to the Prophet (ﷺ) and Shaikhain (i.e. Abu Bakar and Umer who are buried beside the Prophet) i.e. lawful by coming to their graves, and it is also lawful to say that:

*"Hazrat do intercede for my absolution." Then pray through mediation and seek shafa't [i.e. intercession]. (Fatawa Rashidia: p.112, Fathul Qadeer: vol.V, p.338, Tahtavi: p.400, Fazaile Hajj: pp.140-150, Daily Jang dated 29.5.92 and 20.3.98]*

Hazrat: This is an exaggerated way of addressing a living pious elder, though not proved by the Koran or authentic saying of the Prophet (ﷺ).

Being shirk of the mediation has been discussed vide Serial 2 supra. As far the status of Shafa't, in this regard Ayat-ul-Kursi is again referred to:

مَنْ ذَالَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ط [البقرة :٢٥٥]

*"Who is he that intercedes with Him save by His leave?" (2:255)*

Allah did not confer such power to anybody because:

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ط [الزمر :٤٤]

*"Say: to Allah belongs the intercession altogether." (39:44)*

This depends upon His will that He may honour any of His sincere servants and may order him in the Muster Field that he may intercede for any sinful believer seeking Allah's favour in a specific manner that: 'have mercy and blessing upon such person'; and this will happen purely with the absolute and sole discretion of Allah Almighty, and not by dint of somebody's personal power at all because Allah has said:

وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ [البقرة :٤٨]

*"And fear a day when a soul shall not give satisfaction for another soul in the least, nor shall intercession be accepted from it………" (2:48)*

يَوْمَئِذٍ لَّاتَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَ رَضِىَ لَهٗ قَوْلًا [طٰه :١٠٩]

*"On that Day no intercession will not profit except him whom the Beneficent gives leave and with whose words He is pleased." (20:109)*

وَلَايَشۡفَعُوۡنَ ۙ اِلَّا لِمَنِ ارۡتَضٰى وَهُمۡ مِّنۡ خَشۡيَتِهٖ مُشۡفِقُوۡنَ ۞ [الانبياء:۲۸]

*".....and they cannot intercede except for him whom He accepts; and they tremble in awe of Him." (21:28)*

وَ لَا تَنۡفَعُ الشَّفَاعَةُ عِنۡدَهٗۤ اِلَّا لِمَنۡ اَذِنَ لَهٗ ؕ [سبا:۲۳]

*"No intercession avails with Him save for him whom He permits." (34:23)*

يَوۡمَ يَقُوۡمُ الرُّوۡحُ وَالۡمَلٰٓئِكَةُ صَفًّا ۙ ؕ لَّايَتَكَلَّمُوۡنَ اِلَّا مَنۡ اَذِنَ لَهُ الرَّحۡمٰنُ وَ قَالَ صَوَابًا ۞ [النبا:۳۸]

*"On the Day when the angels and the Spirit (i.e. Gabriel) stand arrayed, they speak not, saving him whom the All-Merciful allows and who speaks aright." (78:38)*

وَلَايَمۡلِكُ الَّذِيۡنَ يَدۡعُوۡنَ مِنۡ دُوۡنِهِ الشَّفَاعَةَ اِلَّا مَنۡ شَهِدَ بِالۡحَقِّ وَهُمۡ يَعۡلَمُوۡنَ ۞ [الزخرف:۸۶]

*"And those unto whom they call upon, apart from Him, have no power of intercession saving him who bears witness unto the Truth knowingly." (43:86)*

وَكَمۡ مِّنۡ مَّلَكٍ فِى السَّمٰوٰتِ لَاتُغۡنِىۡ شَفَاعَتُهُمۡ شَيۡـًٔا اِلَّا مِنۡۢ بَعۡدِ اَنۡ يَّاۡذَنَ اللّٰهُ لِمَنۡ يَّشَآءُ وَ يَرۡضٰى ۞ [النجم:۲۶]

*"And how many angels are in the heavens whose intercession avails naught save after Allah gives leave to whom He chooses and accepts." (53:26)*

It means that nobody could intercede for any infidel, disbelieving, polytheist or heretic; and intercession will be permitted only for honouring the intercessors, they will neither intercede against Allah's will nor Allah will be bound to accept their intercession in any way. The Holy Prophet (ﷺ) and other apostles and pious persons will undoubtedly intercede for true and pure believers upon their short comings, but visiting their graves for that purpose and invoking them for intercession with such belief that they are listening to the prayers, is overt infidelity, shirk and denying the Koran. As far as the narrations reported by Zakaria Kandhalvi, etc. in the above quoted reference, they are one and all doubted, concocted, fabricated, conflicting and weak in toto. [for details, see Al-qaidatul Jalilah by Ibne Taimia, p.157]

## 4. Believing the Holy Prophet (ﷺ) to be alive under-grave

This is also written in al-Mohannad - the book that consists of beliefs professed by Deobandi Cult - that :

> *"Near us and near our learned preceptors, the Holy Prophet (ﷺ) is alive in his grave; his life there is just like the life he used to live in the world earlier except that he is exempted from responsibilities; and this life is exclusive for him, all other prophets and the martyrs; and it is not Barzakhi life which is acquired by all Muslims (posthumously) but by all men." (p.221)*

[Barzakhi: Derived from Barzakh which means a barrier i.e. the Hades, the purgatory, the super-mundane, the hidden world where live all the deceased persons till the Last Day whose affairs are completely conceded to the people of this temporal world and vice versa.

But Molvi Qasim Nanotvi adds something more in this life:

> *"The worldly life of the Holy Prophet (ﷺ) is coherently still continuous; there has occurred no discontinuation therein, nor any change or transition like conversion of temporal life into Barzakhi life has taken place.........." (A'be Hayat: p.32)*

> *"In short, the comparison between life and death may be by way of heterogeneity or on account of inexistence or perfection, whatever it may be, after all there is difference between deaths of the Holy Prophet (ﷺ) and believers like difference between their lives. However, there is not deemed the difference of their being intrinsic and attributed respectively. The cause of such difference is that very difference of life viz. life of the Holy Prophet (ﷺ) is not declinable being intrinsic, while life of believers is declinable being attributed. Therefore, at the time of demise, life of the Holy Prophet (ﷺ) will not decline - of course it will get hidden - and life of believers will decline fully or partially. (pp.184, 185)*

> *"The life and body of the Holy Prophet (ﷺ) is not separable ....." (p.192) **

[* It means that the Holy Prophet (ﷺ) did not die at all but as though his soul kept on entangling in his chest and Sahaba (we seek refuge to Allah!) buried

him as such! May Allah apologize us!]

This is why these cultists mob at the Prophet's grave in Medinah and offer salutation, seek intercession, exaggerate in veneration, somebodies even insist upon shaking hand and someone, as per their saying, manage to do so such as poets Jami and Rifaee(1); and somebodies receive reply of their salutation(2); and somebodies get treasures of knowledge therefrom like Shah Waliullah(3), and somebodies fine some other things like milk, bread, rice, etc.(4). But when the Koran and Hadith are studied, we find the fact quite reverse:

[1. Fazail-e-Durood by Zakaria Kandhelvi, p.126, Fazail-e-Hajj, pp.166,167
2. Fazail-e-Durood, p.21 and Al-Bilagh, monthly magazine of Darul Uloom, Korangi, Karachi, Safar 1394AH, p.101
3. Tazkira Shah Waliullah, p.240, Fayuzul Haramain, Hujjatullahil Baligha, etc. 4. Fazail-e-Durood, p.121, Fazail-e-Hajj, p.164-170, Durre Thamin, saying No.19]

## Al-Koran

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ ۝ [الزمر:٣٠]

*"You (O' Muhammad!) will surely die and they will die too." (39:30)*

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَائِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ۝ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ [الانبياء:٣٤]

*"We did not assign eternal living to any mortal before you. So, if you die, will they be ever-living? Every soul has to taste death." (21:34, 35)*

كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ [القصص:٨٨]

*"Every thing shall perish save Him." (29:88)*

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّ يَبْقٰى وَجْهُ رَبِّكَ ذُوالْجَلٰلِ وَالْاِكْرَامِ ۝ [الرحمٰن:٢٦،٢٧]

*"Everyone that is thereon will pass away. There will remain but the countenance of your Lord of Might and Glory." (55:26,27)*

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ۝ ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ۝ [المومنون:١٥،١٦]

*"Then, after this, you shall surely die. Then, on the Day of Resurrection you shall be raised." (23:15,16)*

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝ [المومنون:١٠٠]

*"And behind (the dead) is a barrier until the Day they are raised (again)." (23:100)*

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَّ هُمْ يُخْلَقُوْنَ ۝ اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ۝ [النحل:٢٠،٢١]

*"Those whom they invoke besides Allah, created naught, but are themselves created beings. (Now) They are totally dead and are not living at all and do not (even) know that when they will be raised (from their graves)." (16:20,21)*

The above quoted verses are elucidating that everything that has life, it has death too; and herein exists no exception whatsoever; nobody is excluded from this universal law - neither prophets nor saints, because in respect of their creation and species, they happen to be simile of other people (12:109, 16:43, 17:93, 21:7, 25:20, 18:110, 41:6).

About the last one of the verses cited supra, these people assert that it relates to idols, although it relates to human being in any way because humans alone will be raised after their death and will account for their past deeds; otherwise, will idols be enlivened too and held accountable for their deeds while they can't do anything at all?

Only that thing will be enlivened that has been living earlier. Life and death is only for human, jinns and animals. What does all it means to enliven lifeless idols? Moreover, it has been enunciated in the Koran that:

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ [الاعراف:١٩٤]

*"Those on whom you call apart from Allah, are servants like you." (7:194)*

But those who are fostering above polytheistic creed, they immediately put up the following verse defending their belief:

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۝ [البقرة:١٥٤]

*"And call not those who are slain in the way of Allah 'dead'. Nay, they are living only you perceive not." (2:154)*

and therewith ratiocinate that since position of a prophet is much higher than that of a martyr, hence he is also not dead is very much alive. All right, there

is no doubt in the veracity of Divine Precept; refuter of a single letter of the Holy Koran is an infidel. But Allah has elucidated that we have no perception of the martyr's life (had their life been a temporal one, then we would compulsorily have its perception); hence it proved that this life is Barzakhi life and not a mundane one. At another place, Allah ordained:

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتاً ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۝ [آل عمران: ١٦٩]

*"Think not of those, who are slain in the way of Allah 'dead'. Nay, they are living; with their Lord they have provision." (3:169)*

According to the Hadith reported by Muslim, martyrs are given green coloured flying bodies and they put up in the candles hanging by the Divine Throne. [Shah Muslim: Kitabul Amarat, Chapter: Souls of martyrs are living in paradise and with their Lord are subsisted]

If otherwise, it were that martyrs would be alive in this very world then how remarriage of their widows would be lawful and how their inheritance would be distributed. The cultists begin talking such matters in favour the Holy Prophet (ﷺ) that since he is alive, his inheritance was not distributed and remarriage of his pious wives was not arranged on such account; as affirmed by Molvi Qasim Nanotvi:

> *"With discontinuation of life, the relation with spouse and wealth that used to be intact hitherto, will cease to exist in the first place and in spite of martyrs' life, their wives would be at liberty to remarry after completing Iddat (the abstaining period) like wives of other believers of the Ummah, and the wealth lift by them behind will be inherited in the defined and known manner as usual. However, such relation does not discontinue in respect of lives of the prophets. This is why wives of the Holy Prophet (ﷺ) and his inheritance are still in his possession, and neither anyone has power to wed prophet's widow nor his heirs are authorized to distribute his inheritance." (A'be Hayat, p.194)*

although its reply was already given by Allah Almighty in the Holy Scripture and by the Prophet himself in Hadith:

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ ؕ [الاحزاب: ٦]

*"The Prophet is nearer to the Believers than their selves, and his wives are their mothers." (33:6)*

وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝ [الاحزاب: ٥٣]

*"And it is not for you to hurt the Messenger of Allah, nor that you should ever marry his wives after him; that is indeed a monstrous thing in Allah's eye." (33:53)*

لَانُوْرَثُ ، مَاتَرَكْنَاصَدَقَةٌ

*"We (prophets) do not inherit anybody; whatever we leave (in inheritance), that is charity."*
*[Bukhari: Kitabul Faraiz, Chapter: Hoz/ Moatta Imam Malik: Kitabul Jamia, Chapter, Inheritance of the Prophet (ﷺ)]*

Accordingly it is rather void to deduce proof of the Prophet's being alive from inadmissibility of remarriage of his wives and from non-distribution of his inheritance.

## Al-Hadith:

According to a lengthy tradition reported by Bukhari, the angels Gabriel and Michael made the Holy Prophet (ﷺ) visit, while dreaming, different places in the heavens. There he saw a cloud like thing above his head. When he asked thereabout, it was informed that it was his place. When wanted to enter it, it was told that: You still have some life to complete; when you complete it, you will then enter your place. [Bukhari: Kitabut Ta'beer, Chap. Ta'beer-ur-Roea, and also Kitabul Janaiz]

And after completing that remaining portion, the Prophet (ﷺ) has, by reaching the highest place in Jannatul Firdaus, got together with his Highest Companion i.e. Allah Almighty.* [Bukhari: Kitabud Dawat, Chap. Prayer of the Prophet (ﷺ)/Kitabul Mughazi, Chap. The Last Speech of the Prophet (ﷺ)]
[* and is not living in ditch of grave here in the temporal world.]

It is reported in another narration of Bukhari that on the eve of Prophet's demise, there sprang different opinions. Umer unsheathed his sword and asserted that he would behead him who would say that the Prophet (ﷺ) had expired. Then came Abu Bakar, entered the Prophet's chamber, kissed forehead of the Prophet (ﷺ) and said:

وَالَّذِيْ نَفْسِيْ بِيَدِهٖ لَا يُذِيْقُكَ اللّٰهُ الْمَوْتَتَيْنِ اَبَدًا

*"By the Person in whose hand is my soul, Allah shall never make you taste death twice." [Bukhari: Kitabul Manaquib]*

The other narration reports the following words:

وَاللّٰهِ لَايَجْمَعُ اللّٰهُ عَلَيْكَ مَوْتَتَيْنِ اَمَّاالْمَوْتَةُ الَّتِيْ كُتِبَتْ عَلَيْكَ فَقَدْمُتَّهَا

*"By Allah! Allah shall not impose two deaths upon you; as far the death destined for you, has undoubtedly taken place."**

[*Means that it will not happen at all that after this death he may get enlivened in the grave and on the Dooms Day there may fall the second death.]

[Bukhari: Kitabul Janaiz, Chap. Seeing a dead after his death]

Then he came out and delivered a sermon before the assemblage:

اَلَا مَنْ كَانَ [مِنْكُمْ] يَعْبُدُ مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ [مِنْكُمْ] يَعْبُدُ اللّٰهَ فَإِنَّ اللّٰهَ حَيٌّ لَّا يَمُوْتُ

*"Behold! If anyone amongst you used to adore Muhammad (ﷺ) then he should know that Muhammad (ﷺ) is verily dead; but if anyone of you would worship Allah, then Allah is alive and shall never die."*

Then he pronounced the Divine Declaration that:

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ ۝

*"You (O Muhammad!) will surely die and they will die too."(39:30)*

And quoted from the Holy Scripture:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ

*"Muhammad is nor more than an apostle, and indeed many apostles have passed away before him. Will it be that, when he dies or is slain, you will turn back to your heels? He who turns back, does not hurt to Allah, and Allah will certainly reward the thankful." (3:144)*

Thus, there arrived a unanimous consensus among Sahaba on this issue that having been passed away, the Prophet (ﷺ) had joined his Lord Almighty and in accordance with the Divine Law**

[** "Then, after this, you shall surely die. Then on the Day of Resurrection you shall be raised." (23:15,16)]

shall not be enlivened in the world before the Day of Resurrection. The belief in Prophet's enlivenment after his departure is not testified by any of his companions. Whoso ascribes such belief to Sahaba, he slanders such blessed and great persons. In no compilation of Hadith there exists any chapter of such kind. Traditions of Sahaba also testify this very conclusion that Allah's Messenger departed to his Lord; if otherwise, any one of them would have believed that the Prophet (ﷺ) did not die then they must not have buried him. Always a dead one is buried; nobody buries a living one. Even the general people do not enter any living creature under the ground then how the devoted Sahaba would enter the most exalted person alive whom they used to love so much so that they would never tolerate that any thorn may ever prick his feet. Nor they ever believed that the Prophet (ﷺ) would go alive under the grave, otherwise they would neither have ever chosen his successor nor anybody would have ever dared stepping his pulpit and prayer place; they would always seek solution of every problem from him; guidance would be sought from him in all miseries e.g. Abu Bakar had to face scores of problems after Prophet's demise such as apostasy, refusal from paying Zakat by many tribes, pseudo-prophets etc. it was a very critical position. But neither he nor any of other companions did ever come to the Prophet's grave, nor they ever asked anything. In the battles of Jamal and Siffin, Muslims killed each other for the first time in the history; unity of the Ummah shattered but the Prophet (ﷺ) did not stop them from doing so. Uthman (رضي الله عنه) who had the unique honour of marrying two daughters of the Prophet (ﷺ) in succession, was mercilessly murdered thirsty and hungry by the insurgents; killers were not even punished. But the Prophet (ﷺ) did nothing; he did not even appear to anybody in dream for any order or advance. The traditionalists who collected sayings of the Prophet (ﷺ) had to come across the great disaster of Hadith Fabrication; they racked overwhelmingly in searching, scrutinizing, sifting and assessing authentic sayings. Had the Prophet (ﷺ) been alive, then such a torment would not have ever needed; they would simply visit the Prophet's grave and would ask if it was in fact his saying or a mere concoction. In short this Ummah has confronted one after the other great affliction and trial but there is found not a single authentic tradition that any Sahabi or Tabaee would have ever visited the Prophet's grave for any guidance.

On this point, the cultists put in a narration of Moatta Imam Malik in which it has been reported that Abdullah bin Umer (رضي الله عنه) used to visit the prophet's grave and would say Durood upon the Prophet (ﷺ), Abu Bakar and Umer (his own father). [Moatta Imam Malik: Kitabus Salah, Chap. Salato alan Nabi] In this regard, it is necessary to clarify that Abdullah bin Dinar - reporter of this narration - says that he saw Abdullah bin Umer (رضي الله عنه) offering salutation at the above graves. Firstly, it was the individual practice of Abdullah bin Umer (رضي الله عنه); secondly that salutation was not with addressing words but in the style of prayer which type of salutation can be offered to every deceased believer. Hence such reason from the narration under reference is void. The narration reported with addressing words is not correct.

Bukhari's narration of Innaka Latadri (you don't know what did they do after you), vide infra, is also imported over such conclusion that the Prophet (ﷺ) is not living in his worldly grave at Medinah but in the praised estate

Al-Wasilah - the highest place in the paradise; there is hindering a barrier between him and us (23:100) and we have no contact with him whatsoever, neither in dreams nor in awakening.

If this issue is assessed also on sensible grounds then too life under-grave is not proven because air is indispensable for living, without which life is not possible. In absence of such an essential rather inevitable element under-grave, how the system of respiration is maintained under tons of soil? Even then the Prophet (ﷺ) is, anyhow, living in his grave, then why he has been left engraved alive? Isn't this the extreme blasphemy and profanity? He must be exhumed with high esteem and respect which he deserves to that the Muslim Ummah may be guided through the obtaining commotional and tumultuous times; the lost prestige of Islam and Muslims may be restored; aberration may remove; animosity, malice and hatred, that is rife everywhere, may change into fraternity, love and affection.........

In short, it is proved by both intellectual and traditional reasons that the Prophet (ﷺ), having been passed away, has got highest place in paradise and is not living in the grave of Medinah. Whoso believes him to be "alive" under-grave and reckons believing him to be "dead" as blasphemy of the Prophet (ﷺ), then he himself perpetrates such blasphemy as what can be more blasphemous than considering the Prophet (ﷺ) "buried alive" in the temporal trench after depriving him of the high exalted position in Jannatul Firdaus? Not only this alone, such person, in this way, as though, associates the Holy Prophet (ﷺ) in Allah's eternal attribute of being "Ever-living". Actually the belief about the Prophet's life under-grave is the very root-cause of the shirk of grave adoring, on ground of which people have thought every dead to be alive in grave. And in consequence thereof is such happening that these graves are thronged by their devotees; engraved are invoked for transcendent help, oblations are offered in their name; and thus claimants of monotheism ascribe dead ones as partners to Peerless Lord.

In the extract of monthly Al-Khair, vide supra, the Hadith referred to by Ashraf Ali Thanvi that: the Prophet (ﷺ) is living in the grave and is provided with subsistence, is the following incoherent report of Ibne Maja:

......فَنَبِىُّ اللهِ حَىٌّ يُرْزَقُ

*"........Allah's Messenger is alive and is provided............"*

Besides being incoherent, its one reporter viz. Saeed bin Abi Hilal has been held by Ibne Hazam as weak; likewise this report is also not proven near Abu Bakar Ibnul Arabi Al-Maliki. [Tahzibut Tahzib: Vol.3, p.398/Tarikhul Kabir by Bukhari:Vol.2, p.354]

Similarly the reports of Baihiqui and Abu Yala that are put-up in this regard are also not correct and their reporters are badly flayed. [Mizanul Aitidal: Vol.1, p.241/Lisanul Mizan by Ibne Hajar: Vol.2, p.246/Taqribut Tahzib:p.488/Tahzibut Tahzib:Vol.10, p.104/Lisanul Mizan:Vol.2, p.175]

It is also void to deduce Prophet's life from that narration of Muslim in which the Prophet (ﷺ) has been reported to see Moses (عليه السلام) on the occasion of Mairaj journey praying in his grave, because that was the happening of Mairaj and Mairaj was a miracle; and owing to its supernatural status being a miracle, it cannot be put-in as reason, for a miracle happens to be an extra-ordinary and far-routine phenomenon. During this very journey of Mairaj, where the Prophet (ﷺ) recognized Moses (عليه السلام) while saw him praying in the grave, he could not guess him when he met him in the heavens later and betook to ask the angel Gabriel: مَـنْ هـٰذا يَا جِبْرَئِيل [O' Gabriel! Who is that?] although he had seen him once before while leading all the prophets in the prayer at Al-Quds. [Bukhari: 1st report of Kitabus Salah/Muslim: Kitabul Fazail, Chap. Fazail-e-Moosa (عليه السلام)]

And as far proving the Prophet's life from the narrations reported by Ahmed, Abu Dawood, etc. about inadmissibility of eating prophet's bodies by the earth, that too is not correct because that's a defective narration: its reporter Hussein bin Ali al-Jaufi has tampered with it; by suppressing the unsound and badly criticized reporter Abdur Rehman bin Yazid bin Tamim, he put on the name of authentic reporter Abdur Rehman bin Yazid bin Jabir and traditionalists have badly criticized Abdur Rehman bin Yazid bin Tamim. [Al-Tarikhul Kabir by Bukhari: Vol.3, pl.365/At-Tarikhus Saghir by Bukhari, p.175/Tahzibut Tahzib: Vol.6, pp.295,296/Ilalul Hadith:Vol.1, p.197/Kitabul Jarah wat-Ta'dil:vol.5, pp.300,301]

## 5. Under-grave hearing of Durood by the Prophet (ﷺ) and presentation of deeds there

In repugnance of the Koran and Hadith, these cultists profess this belief also that:

*"If anybody greets the Prophet (ﷺ) Salat-o-Salam near his grave, he himself listens to it, and the angels bring it to him the Salat-o-Salam offered from distance to which he reciprocates." [Fazaile Hajj: pp.140-150/Ikhtilafe Ummat aur Sirate Mustaqim by Yousuf Ludhianvi, Part.II, p.89/Iqra Page, Daily Jang, dt.17.4.1992]*

*"The Prophet (ﷺ) is alive and greeting him in this (loud)*

*voice is rather sacrilegious and a cause of hurting him; hence salutation be greeted in a low voice ……….. in how low voice salutation is greeted in the Prophet's mosque, he hears it." [Tazkiratul Khalil, p.370]*

*"The Holy Prophet (ﷺ) is aware of all deeds of Ummah." [Tafsir-e-Uthmani, exegesis of verse 143 of Surah al-Baqarah]*

In proof of this belief, they quickly put-in the following narration of Imam Uqaili:

*"Allah's Messenger asserted that: whoso offers Durood at my grave, I listen to it, and whoso offers from distance, it is conveyed to me."*

although after the above narration in his "Az-Zoafa-ul-Kabir" Uqaili has juxtaposed this conclusion also that: **لَا اَصْلَ لَهٗ** "It is unfounded" means it is baseless and rather false narration. According to the principles of both rivayat and darayat,
[Rivayat: Darayat: ]
this Hadith is rejectable. As far principles of rivayat, one of its reporters Muhammad bin Marwan has been held by Jareer and Ibne Numair as Kazzab and as Matrookul Hadith
[Kazzab: Matrookul Hadith: ]
by Nasai [Mizanul Aitidal: Vol.3, p.132]

Another Hadith of the similar subject matter is reported by Ibne Wahub who is well known among all intellectuals as the most lying person and concoctor of Hadith. [Ibid: Vol.3, p.278]

And as far principles of darayat also, this Hadith is not worth reasoning as it conflicts with the Koran because the Koran declares that all deeds are returned to Allah alone:

وَاِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ [هود:۱۲۳]

*"To Him is returned the whole affair." (11:123)*

اَلَآ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ۞ [الشورىٰ:۵۳]

*"Behold! To Allah are destined all affairs." (42:53)*

[This declaration has been reported in the Koran at other places also e.g. 2:210, 3:109, 8:44, 22:76, 35:4, 57:5]

Salat-o-Salam is also a prayer. Like other prayers, it begins with the address to Allah:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى آلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَ عَلٰى آلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*"O Allah! Bless Muhammad and folk of Muhammad as You blessed Abraham and Abraham's folk; verily You are Praiseworthy and Glorious. O' Allah! Have Muhammad and folk of Muhammad with benedictions like You had Abraham and Abraham's folk with benedictions."*
*[Bukhari: Kitab Ahadisul Anbia, Chap. Yaziffoonan Naslano fil Mashee]*

And about prayer, the Prophet (ﷺ) said:

اَلدُّعَآءُ هُوَالْعِبَادَةُ

*"The prayer itself is the worship." [Tirmidhi: third Hadith of Abvabud Dawat]*

and all kinds of worship, whether practical or financial, are for Allah alone in toto, as taught by the Prophet (ﷺ):

فَاِذَا صَلّٰى اَحَدُكُمْ فَلْيَقُلِ التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ السَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِاللّٰهِ الصّٰلِحِيْنَ فَاِنَّكُمْ اِذَا قُلْتُمُوْهَا اَصَابَتْ كُلَّ عَبْدٍ لِلّٰهِ صَالِحٍ فِي السَّمَآءِ وَالْاَرْضِ–اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

*"when one of you offer pray, he should say:*

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ السَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِاللّٰهِ الصّٰلِحِيْنَ

*'all oral worships and all corporeal worships and all monetary worships are for Allah alone; and that O Prophet: you be blessed with Allah's peace, mercy and benedictions; and peace be upon us and all pious believers.'*

*When you will say so, your blessings will reach every pious one in the heavens and in the earth. (then say)*

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

*'I witness that there is no god except Allah and I also witness that Muhammad is His servant and the Messenger.'*
*[Bukhari: Kitabus Salah, Chap: At-Tashahud fil Akhirah)*

The worship that begins but with the most benedictive name of Almighty Allah and He alone is addressed therein, then it will be a gross

injustice that instead of presenting it before Allah, the angel may bring it to the Prophet's grave. There is no doubt in this matter that if a believer offers Salat-o-Salam to the Prophet that person will be rewarded therefore and the Prophet (ﷺ) will also be benefited through it, his position will raised as is proved in the above quoted narration of Bukhari.

The event of Treaty of Hudaibia (6 A.H.) is worth pondering in this regard. When the Treaty was entered into, Uthman (رضي الله عنه) remained detained with pagans of Makkah. He was not supposed to forsake offering prayers in any case. But the Salat-o-Salam that he recited in the prayer, did not, any, reach the Prophet (ﷺ) otherwise he would not have taken vow of 'Bait-e-Ridhwan' to avenge Uthman's blood [his murder had been rumoured] and would have simply rectified that he was alive as his Salat-o-Salam had been reaching to him [and, therefore, the rumour of his murder is wrong]. Thus it got proved that this belief is totally against the Koran and Hadith that the Prophet (ﷺ) hears Salat-o-Salam by near and is conveyed by far. When it did not reach during the lifetime then how it would after death.

Another narration about roaming of angels for this purpose which is also brought-in on this point is also a concocted one; one its reporter Zazan is Shia and Shiites keep-to such a belief with their Imams as is evident from the following narration:

**باب عرض الاعمال على النبى ﷺ والائمة عليهم السلام**

......عن ابى عبدالله عليه السلام قال: تعرض الاعمال على رسول الله ﷺ اعمال العباد كل صباح ابرارها و فجارها فاحذروها۔ و هو قول الله تعالىٰ " اِعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ ....." و سكت۔

*Presentation of affairs on the Prophet (ﷺ) and Imams*

*......Abu Basir reports that Abu Abdullah (Imam Jaffar Sadiq) stated, "Affairs of Allah's servants are presented on the Prophet (ﷺ) every morning: they include both pious and evil deeds, so be careful." In testimony of his statement, Imam quieted after adducing the first portion of Allah's edict that:*

اِعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ .....

*"Act! Allah will behold your actions, and (so will) His messenger .........." (9:105)*

*[Kafi Kulaini, vol.I, Kitabul Hajj, p.219]*

The man who wrote marginal note on the above narration, described the cause of Imam's silence that he did not recite the next word of the Koranic verse: وَالْمُؤْمِنُوْنَ "and the believers also" for the reason that it was against the call of the time to divulge then the belief in presentation of affairs on Imam. The Koranic verse referred to in the above narration of Kafi Kulaini is the following verse:

وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ وَالْمُؤْمِنُوْنَ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۞ (التوبة:١٠٥)

*"And say (to them): Act! Allah will behold your actions, and (so will) His messenger and the believers also, and you will be brought back to the Knower of the invisible and visible, and He will tell you what you used to do." (9:105)*

The background of the verse under reference is that beside hypocrites of Medinah, some Muslims also could not company the Prophet (ﷺ) in his expedition to Tabuk. The Disaffected did not go for their hypocrisy and excused different evasions on return of the Prophet (ﷺ). but the orthodox true Muslims, who left behind for their some indolence or negligence, they admitted their shortcoming. The Prophet (ﷺ) had boycotted them. He even declined to accept any poor tax from them. Allah revealed that He would grant their repentance; and allowed the Prophet (ﷺ) to take alms of their wealth and ordered besides their purgation to pray for the peace and blessing in order to assuage them. For their future course, they were exhorted to mend their performance (i.e. do not lag behind on such a critical occasion henceforth) that will be, after all, observed by the Almighty Allah but His Messenger and ordinary believing colleagues would also note the change. This detail has been narrated in Surah Tuba viz. the Chapter: The Repentance from verse 81 to 105. does it prove that affairs are presented to anybody else than Allah and that too posthumously?

Some factions of these cultists declare Shiites to be infidels, clear proof of which are their slogans chalked on walls. But how astonishing that they have adopted the belief of these very Shiites!

As for the other belief that

*"Affairs of Ummah are presented to the Prophet (ﷺ) every morning and the evening"*

*[Nashrut Teeb by Ashraf Ali Thanvi, p.140/Ikhtilafe Ummat aur Sirate Mustaqeem, Part.I, p.89. Likewise the Fatwa issued by Mufti Wali Hassan to Commission Agent Sufi Miskeen, which Fatwa is often looked hanging in mosques of these cultists.]*

this is rather robbery on Allah's right and a clear denial of the verses cited supra. The narration of Abdullah bin Mubarak that is quoted in this regard is incoherent, unknown, concocted and conflicting to the Koran. The fore-quoted

verses assert that all affairs are returned to Allah only and not to the Prophet (ﷺ). Allah brings-in:

وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝ [المومنون:١٠٠]

*"Behind them is a barrier until the day when they are raised." (23:100)*

They know nothing about us, nor we have any knowledge about their living, nor any contact with them. The same thing will Allah tell the Prophet (ﷺ) when he would say about some persons being carried to hell that they are his folk:

اِنَّكَ لَا تَدْرِىْ مَا اَحْدَثُوْا بَعْدَكَ .......

*"you know nothing that what new additions they inducted in the religion after you"*

Upon this, the Prophet (ﷺ) related that: I'll give the same answer that will the Jesus put-in i.e.

وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِىْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ۗ [المائدة:١١٧]

*"I was a witness over them so long as I remained among them; but when You did take me, You were the Watcher over them." (5:117)*

Then he will be apprised that they are those who had turned about the religion. The Prophet (ﷺ) will express his disconcert and disgust from them and would urge:

سُحقاً سُحقاً لِّمَنْ بَدَّلَ بَعْدِىْ

*"get away, get away who changed the religion after me". [Bukhari: Kitabut Tafsir, Chap: Kuntu Alaikum Shaheedan....../first three narrations of Kitabul Fitan]*

This elucidated amply that: had there been presented affairs of Ummah to the Prophet (ﷺ), he would not have expressed his ignorance and surprise. He himself used to fast on Monday and Thursday and would disclose that: affairs are presented before Allah these two days and I like that I am fasting when my affairs are presented before the Lord. [Tirmidhi: Abvabus Saum, Chapter about fasting on Wednesday and Thursday]

It came to know that human affairs are presented before Allah alone and not the Prophet (ﷺ); and whoso exact that they are presented before the Prophet (ﷺ) as well, then it will be concluded about such people that they have divinized the Prophet (ﷺ) by ascribing him Allah's attributes.

## 6. Benevolence through graves

It is written at p.227 in Al-Mohannad that:

*"Having sacerdotal benefit from the spirituality of priests and gnostic benevolence from their chests and graves, is undoubtedly true, but in the way known to those who are entitled therefore and are in rank and fashion, not in the way that is prevalent in rank and file."*

Allah Almighty may command His Holy Prophet (ﷺ) to:

قُلْ لَّآ اَمْلِكُ لِنَفْسِىْ نَفْعًا وَّلَا ضَرًّا [الاعراف:١٨٨]

*"Say! I have no power to profit or hurt for myself......" (7:188)*

قُلْ اِنِّىْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ۝ [الجن:٢١]

*"Say! I control not hurt nor benefit for you." (72:21)*

but near these cultists it is true and correct that what to speak of the Holy Prophet (ﷺ), even their mystic mentors can benefit spiritually during their life and also through their graves after their demise, although they, having been died, became dust, what they can benefit anybody:

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ [الاعراف:١٩٤]

*"Certainly those to whom you invoke besides Allah are slaves like you." (7:194)*

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْئًا وَّهُمْ يُخْلَقُوْنَ ۝ اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ۝ [النحل:٢٠،٢١]

*"Those to whom they invoke besides Allah, created naught but are themselves created. They are dead without life (devoid of a single spark of life). And they know not when they will be resurrected." (16:20,21)*

The engraved cannot even hear:

وَمَا اَنْتَ بِمُسْمِعٍ مَّنْ فِى الْقُبُوْرِ ۝ [فاطر:٢٢]

*"(O Prophet!) you cannot make hear those who are in the graves." (35:22)*

وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ [فاطر:١٣]

*"And those unto whom ye invoke apart from Him, do not possess even the skin of a date stone." (35:13)*

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ج لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّمَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ۝ [سبا: ٢٢]

*"Say: call upon those whom you set up beside Allah! They possess not an atom's weight either in the heaves or in the earth, nor they have any share in either, nor has He any auxiliary among them." (34:22)*

Their reality is such that

لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ط وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ط ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ۝ [الحج: ٧٣]

*".....they shall never create a fly, even though they gather together to do it, and if a fly should snatch away anything from them, they would not rescue it from it. How weak are the seeker and the sought!" (22:73)*

Almighty has declared it a great aberration to set any hope from such powerless persons:

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۝ [الاحقاف: ٥]

*"And who is further astray than he who calls, instead of Allah, upon him who shall not answer him till the Day of Resurrection and are unaware of their prayer?" (46:5)*

This is why Allah has forbidden from such an act:

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ج فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ۝ [يونس: ١٠٦]

*"And do not call, apart from Allah, on that which neither profits you nor harms you; if you do so, then you shall be of the wrong-doers." (10:105)*

and ordained that:

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝ [المومن: ١٤]

*"So pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse." (40:14)*

Because it may be profit or loss, the Person that gives all things i.e. the Omni-giving is Allah alone:

O Lord! Of all You are the Master
The Sustainer of all and of all the Provider

He gives all to all and none can give anything to anybody. Therefore, everything must be sought from Him alone. This very has been enjoined by the Holy Prophet (ﷺ) also:

لِيَسْئَلْ اَحَدُكُمْ رَبَّهٗ حَاجَتَهٗ كُلَّهَا حَتّٰى يَسْئَلَ شِسْعَ نَعْلِهٖ اِذَا انْقَطَعَ ......... حَتّٰى يَسْئَلَهُ الْمِلْحَ

*"Each of you must ask his Lord alone for all his wants even for the shoe strap when does it break........ and even [the worthless] salt be sought from Him." [Tirmidhi: Last narration of Abvabud Dawaat]*

اِذَا سَئَلْتَ فَاسْئَلِ اللّٰهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ وَاعْلَمْ اَنَّ الْاُمَّةَ لَوِ اجْتَمَعَتْ عَلٰى اَنْ يَّنْفَعُوْكَ بِشَيْءٍ لَّمْ يَنْفَعُوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ لَكَ وَاِنِ اجْتَمَعُوْا عَلٰى اَنْ يَّضُرُّوْكَ بِشَيْءٍ لَّمْ يَضُرُّوْكَ اِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللّٰهُ عَلَيْكَ رُفِعَتِ الْاَقْلَامُ وَجُفَّتِ الصُّحُفُ

*"Whenever you ask for something, ask from Allah; and whenever you seek any help, seek from Allah; and let be known that if all Ummah gets combined for causing any good to you, it cannot cause any good you except what has Allah destined for you; and that if they gather together for causing any harm to you, they cannot cause any harm to you save what Allah has destined for you; the (destiny writing) pens have been lifted up and (its) manuscripts have dried up." [Tirmidhi: Chap. Sifatul Qiamah]*

The same thing we repeat in every prayer daily:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ [الفاتحه: ٤]

*"You alone we worship and from You alone we seek help." (1:4)*

There has been reported in Hadith a prayer to be prayed after each Salah that:

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

*"O Allah! What You bestow, none can debar from it; and none can bestow, from what You debarred; and nobody's effort benefits before You." [Muslim: Kitabus Salah, Chap. Ma yaqoolu iza rafa rasahu minar ruku/Kitabul Masajid, Chap. Istehbabo zikre ba'das Salah]*

but near these cultists, enjoying benevolence from other than Allah is true and

correct, whether it may be a living person or an engraved lifeless corpse! Right hereupon pioneers the grave adoring: people confine themselves as Mojave of some of graves hoping benevolence from the engraved, perform Chillas and do there such and such things that shatter teachings of the Prophet (ﷺ) and commandments of Allah; leaving the One and Sole Ilah, they adopt thousands of pseudo Ilah; commit shirk by invoking lifeless dead instead of Almighty Allah for children, employment, increase in subsistence, spouse, etc…… Strange enough that they get, as they wish, children, subsistence and "wealth" of "the two worlds" from grave of every "saint"; their wishes are fulfilled, desires are achieved, objectives are gained; but mob of the beggars and mendicants queuing there all times do not get anything rather they spread hands before those who seek from the engraved; and keep on begging one penny or two; their calabash always remain empty; and these beggars always remain beggars; beggar here becomes Imam of nowhere (2):

> Beggars of Medinah are witnessed as Imam of the world often
> Slaves of Muhammad change the fates often

[Chillah: A mystic exercise in which one retires into recluse for a certain period, often forty days.

2. Here is eluded the poetic verse which these cultists often reiterate in their Na't i.e. the poetic composition eulogizing the Holy Prophet (ﷺ).]

If the precept put forth by the Koran and Hadith, is not acceptable to the cultists then they may glance through the verdict pronounced by one Imam of their own cult:

> *Imam Abu Hanifa once saw a man greeting salam and saying at the graves of some pious people: "O grave dwellers! Do you know or have any discernment that I've been coming to you continuously for months? And my request is only this much that you may pray for me. Tell, are you aware of my condition or are totally ignorant?" Hearing his speech, Abu Hanifa asked him if they replied him any. He negated. Then Imam Abu Hanifa said to him, "Fie upon you! May it confound to you! May your both hands be smeared with dust! (among Arabs, it is a way of reproach) You speak to those bodies that can neither hear nor answer, nor they are in possession of anything." Then he recited the verse:*
>
> وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ۝ [فاطر: ۲۲]
>
> *"You cannot make hear those who are lying in graves." (35:22)[Tafhimul Masail: p.172]*

Those hoping benevolence from other persons apart from Allah, should go through this declaration of their Lord also:

> مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ج صلے اِتَّخَذَتْ بَيْتًا ط وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ م لَوْ كَانُوْا يَعْلَمُوْنَ ۝
>
> [العنكبوت: ۴۱]
>
> *"The likeness of those who take to other patrons than Allah is as the likeness of the spider that takes to itself a house: surely the frailest of houses is the house of the spider, if they but knew." (29:41)*

It may be remembered that the words used in the above mentioned extract quoted from Al-Mohannad like Mashaikh (saintly priests), Rohaniyat (spirituality), Istifada (sacerdotal benefit), Batni Fayuz (gnostic benevolence), Khavas ( rank and fashion), Avam (rank and file), etc. are their own inventions and cooked up terms otherwise there is found no vindication for such matters I the Koran and Hadith; and are novel rather atheistic and anti-Koran & Hadith compositions of Tariqah and nothing but sheer mystic snares. The Holy Koran and Hadith emphasize upon action that may be in accordance with Islamic Shariah beyond which all is void and invalid:

> اِنَّ اَحْسَنَ الْحَدِيْثِ كِتَابُ اللّٰهِ وَ اَحْسَنَ الْهَدْيِ هَدِىُ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ شَرَّالْاُمُوْرِ مُحْدَثَاتُهَا
>
> *"The best speech is the Book of Allah and the best way is the way of Muhammad (ﷺ) and the worst thing is an invented one."*
>
> *[Bukhari: Kitabul Aitisam, Chap: Al-iqtida fi-Sunan-e-Rasoolillah]*
>
> وَ كُلُّ مُحْدَثَةٍ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ
>
> *"Every invented thing is heresy and every heresy is aberration." [Bukhari & Muslim: w/r Mishkat, Babul Aitisam]*
>
> وَ كُلُّ ضَلَالَةٍ فِي النَّارِ
>
> *"And every aberration is leading to Fire."[Nasai: Kitab Salatul Eidain, Chap. Kaifal Khutba]*
>
> مَنْ اَحْدَثَ فِيْ اَمْرِنَا هٰذَا مَالَيْسَ مِنْهُ فَهُوَرَدٌّ
>
> *"Whoever caused anything invented in our religion, that it lacked, that is rejectable." [Bukhari & Muslim, w/r Mishkat, Babul Aitisam]*
>
> وَمَنِ ابْتَدَعَ بِدْعَةَ ضَلَالَةٍ لَّايَرْضٰهَا اللّٰهُ وَ رَسُوْلُهٗ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلُ اٰثَامِ مَنْ عَمِلَ بِهَا

*"Whoever invented any heresy, Allah and His Messenger shall not please with it and its inventor will earn the cumulative sin of all those who act upon that heresy."*

*[Tirmidhi: w/r Mishkat, Chap. Al-Aitisam]*

مَنْ عَمِلَ عَمَلاً لَّيْسَ عَلَيْهِ اَمْرُنَا فَهُوَ رَدٌّ

*"Whoever acted upon what not ordained by us, that is rejectable."*

*[Bukhari: Kitabul Buyu, Chap. An-Najash/Muslim: Kitabul Aqzia, Chap. Naqzu Ahkamil Batilah]*

Actually the basis of the concept of getting benevolence from graves is the polytheistic belief of life under-grave according to originator of which a dead becomes alive after having been interred in grave. Such a belief is outright renunciation of the Koran as our Lord asserts:

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ۝ ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ۝

[المومنون:١٥، ١٦]

*"Then, after this, you shall surely die. Then, on the Day of Resurrection you shall be raised." (23:15,16)*

But, fostering to this anti-Koranic belief, cultists are adamant that right here takes place the course of questioning & answering and proceedings of torment or comfort, torture or relief all are conducted in this very grave-ditch. If their books are studied, how ridiculing and mocking the Book of Allah they appear:

*Shaikh Najamuddin Ispahani participated in the funeral of a saint in Makkah Mukarrama. When people finished the burial, a man did Talqeen sitting by the grave. Sheikh Najmuddin started laughing and he was not at all in the habit of laughing. Some attendants asked the reason of laughing but be rebuffed. Some days later, he said, "I had laughed for such reason that when the man sat for Talqeen, I heard the saint, who was that then buried, saying: See this, how amazing it is that one dead is giving Talqeen to an alive." [Fazail-e-Hajj, [p. 246]*

*A group of Arabs went on pilgrimage to visit the grave of a generous person. It was a long journey and they stayed there overnight. One of them saw in dream that the graven generous person was asking him if he was willing to exchange his camel for his Bukhti camel [Bukhti camel is reckoned among high breeds. It was left by that generous person in heritage] The dreaming man settled the deal right in the dream. The entombed man got up and slaughtered the visitor's camel. So, when the visitor woke up, he found his camel bleeding. [thinking that there was no chance of its survival] He immediately slaughtered it and distributed the meat amongst themselves. They cooked the meat and ate it. Then they started back. At the next halt they met a person riding a Bukhti camel who was looking for a person with the same name as of the visitor. Then the person who had dreamt introduced himself. When the rider inquired him if he sold any thing to such and such engraved person, the dreamer related his story of dream deal. The rider of Bukhti camel revealed that it was the grave of his father to whom that Bukhti camel belonged. He further told them that his father also came in his dream and told him that if he was his true son, he should hand over the Bukhti camel to such and such person, naming the visitor who had dreamt. After saying this, he handed over the camel and went away. [Ittehaf] it is the zenith of generosity that he posthumously entertained the visitors of his grave by selling his high-born camel. As far that how such an even took place, it is not a thing that may be impossible to happen; such kind of events are quite possible in spiritual world. [Fazail-e-Sadaqat, p.711]*

*When Shah Waliullah was still in his mother's womb, his father Shah Abdur Rahim went to the tomb of Khawaja Qutubuddin Bakhtiar Kaki and did meditation there. His intuition was very sharp. Khawaja told him, "Your wife is in the family way and in her womb is Qutub-ul-Aqtab. You may name him Qutubuddin." He admitted and conceded but forgot coming home. One day his wife was saying prayer, when she raised hands for praying, there emerged two tiny hands in her hands. She got frightened and nervously asked her husband as to what's that. He told, "Don't worry. There is a waliullah (saint) in your belly." Hence his real name was Qutubuddin Ahmed, which he used in many of his writings, but what famed was Waliullah. [Hikayat Aulia, Hikayat No.17]*

*One apocalyptic paid pilgrimage to the shrine of Hafiz Muhammad Zamin. After offering Fateha, he asked, "Who is this enshrined. He is very jocose. When I began Fateha, he said to me: go and recite Fateha for some dead person; have you come here to offer Fateha for a living one." Then people disclosed that he was a martyr. [Ibid, Hikayat No.188]*

*Molvi Moinuddin Saheb was the eldest son of Hazrat*

*Maulana Muhammad Yaqoob Saheb. He used to relate a Karamat [that had emerged posthumously] of Hazrat Maulana that: once there widely broke out fever in Nanota - our home town. Accordingly whoso would charm with soil of Hazrat Maulana's grave, only he would convalesce. People carried away the soil from the grave so much so that whenever I got the grave soiled, people would finish it. I soiled the grave for many times. Getting vexed with the situation, I once went to the grave of Hazrat Maulana and said [this son was ill tempered], 'it so got a Karamat for you but a trouble for us, remember that if anybody convalesced henceforth, I'll not soil the grave and you may let yourself left as such, people will tread your grave with shoes.' Right from that day, nobody convalesced. Just as the convalesnce had famed, it also famed in the similar manner that now it does not convalesce. Accordingly people gave up carrying away the soil. [Ibid, Hikayat No.295]*

Shah Waliullah wrote that his father used to relate that:

*Hazrat Bayazid Gu set out to pay pilgrimage to Haramain. A large number of weak ones, children and women also accompanied him. There was no arrangement for the conveyance or the provisions. I and my lord brother unanimously decided to bring them back. When we reached near Tughlaqabad, there had intensified the sunlight. We got down by a shadowing tree. All the entourage fell asleep. I remained awaken to guarding their luggage. In the meantime I recited few Surah of the Koran. There existed some graves. One graven man began talking with me. He said, 'It has been longtime that I've not heard the Koran. I'm very much eager to listen it. It shall be your great gratitude if you recite some more.' I recited some more. When I quieted, he again so requested. I recited for the third time. Then he appeared to the reverend brother in dream who was sleeping by me, and said, 'I asked him again and again to recite and he accepted, now I feel shy to ask him further while there still remains my eagerness. You may ask him to recite some more.' He awakened and asked me as such. I recited some more till I found that graven man very glad. He said: [May Allah accord you from me the best reward!] Then I inquired from him about affairs of Barzakh ……… [Infasul Arifeen, pp.81,82]*

*Whenever my reverend father used to sit near the grave of lord Shaikh Muhammad Quddassa Sirraho [his secret was purged] he would state, "His soul follows me in the prayer and listens to gnoses and apocalypses from me." Once he turned towards this mendicant [i.e. Shah Waliullah] and disclosed some gnoses. Thereafter, he narrated that his soul asked to teach such and such person some theology. Definitely it was so narrated. [Infasul Arifeen, p.83]*

It is quite indiscernible that who they are who not only can hear under-grave but speak as well and others also can hear their speech whereas Allah Almighty discloses His Prophet (ﷺ) that:

وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِی الْقُبُوْرِ ۞ [فاطر:۲۲]

*"You cannot make hear those who are lying in the graves." (35:22)*

They profess the belief that every dead gets enlivened upon being engraved although there happen to be hundreds and thousands of such persons who fail to have such worldly grave: Hindus incinerate their dead, Zoroastrians cause their dead to be devoured by carnal birds, thousands of the people burn to ashes, not even the parchment is found of those killed in wars and other fatal accidents, etc. etc. The dead body of Pharaoh is lying in Egypt Museum and the Holy Koran says that:

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدَوًّا وَّعَشِيًّا ج [المومن:۴۶]

*"They (the Pharaoh's folk) are presented before the Fire." (40:46)*

and the end of Noah's folk fared in this manner that:

مِمَّا خَطِيْٓـئٰتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۵ ۷ [نوح:۲۵]

*"Because of their crimes they were drowned and then admitted to the Fire." (71:25)*

their corpses submerged in the water but Allah declares that they were entered into the Fire ……. Then which is that fire that burns under water? Which is that grave where they confront with the proceedings of accountability, punishment or relief? Obviously that is not this worldly grave because there is always found a dead from this worldly grave, never a living one. Sometimes, autopsy of the dead is carried out in criminal cases to know the causes of death. For this purpose the dead body is disentombed after many days of death. But the dead body always comes out lifeless, not a hearing, speaking, living, heal and hearty body; there appears a rotten and stinking corpse, stench of which spreads in the entire cemetery; because Allah Almighty did not give anybody

the ever-living, immortal and imperishable bodies:

وَمَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِیْٓ اِلَیْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۞ وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا یَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِیْنَ ۞

[الانبیاء:۷، ۸]

*"And We sent not (as Our messengers) before thee other than men whom We made inspired; ask the followers of the Reminder if ye know not. And We did not make them bodies that did not eat food, nor were they ever-abiding." (21.7,8)*

However, sometimes body of a person or any part thereof reportedly remains intact for late. But it does not happen due to life but for other reasons that could be climatic effect or some terrestrial internal feature of the land; otherwise settled law is, however, very this that:

لَیْسَ مِنَ الْاِنْسَانِ شَیْءٌ اِلَّا یَبْلٰی اِلَّا عَظْمًا وَّاحِدًا وَّهُوَ عَجْبُ الذَّنَبِ وَ مِنْهُ یُرَكَّبُ الْخَلْقُ یَوْمَ الْقِیٰمَةِ

*"There is nothing in the human body which may not perish except the bone of Ajb-uz-Zanab with which human body will again be built." [Bukhari: Kitabut Tafsir, Surah Naba]*

[Ajb-uz-Zanab: A tiny particular bone of human skeleton]

كُلُّ ابْنِ اٰدَمَ یَاْكُلُهُ التُّرَابُ اِلَّا عَجْبُ الذَّنَبِ مِنْهُ خُلِقَ وَ فِیْهِ یُرَكَّبُ

*"Everybody gets eaten up by earth save its bone of Ajb-uz-Zanab; upon this it was first created and will again be erected upon this alone." [Muslim: Kitabul Fitan, Chap. Ma bainun Nafakhatain]*

According to a narration reported by Bukhari, during the reign of Umayyad Caliph Walid bin Abdul Malik (86 - 96 AH), a wall of the chamber of Ayesha (Allah was pleased with her) collapsed and resultantly one of the three graves, existed there, got uncovered and one foot of a graven exposed. Accordingly Urwah bin Zubair recognized that foot as of the Caliph Umer (رضي الله عنه) that was still intact even after 60/65 years.

[Bukhari: Kitabul Janaiz, Chap. Qabrun Nabi (ﷺ)]

As per another report of Bukhari, Jabir's father Abdullah bin Amr bin Haram (رضي الله عنه) got martyred in the battle of Uhad. On account of large number of the wounded ones, there was not dug separate grave for each martyr and all seventy martyrs were buried in several graves jointly by two or three numbers. Abdullah (رضي الله عنه) was buried alongwith his son-in-law in a single grave. Jabir (رضي الله عنه) did not like this and when did he separate his late father after six months by exhuming him, his corpse was quite intact except a slight change in his one ear lobe. [Bukhari: Kitabul Janaiz, Chap. Hul Yukhrajul Mayyat .....]

There are found such exceptional cases in the history also that earth did not spoil the dead for a long time. Having captured the throne, Banu Abbas got graves of their rival Umayyad excavated in fury of vengeance. There found in the grave of Abdul Malik his skull; nothing came out from the grave of Amir Muaviah (رضي الله عنه); there got discovered some body parts from other graves and the rest had become dust; body of Hisham bin Abdul Malik was found fully intact save the rise of his nose. Hisham had died in 125 AH and Banu Abbas exhumed him after seven years of his death. [Tarikh-e-Islam by Akbar Najibabadi, Part-II, p.292]

Sometimes slain bodies are traced out after many days from dirty ravines, brooks, rivers, canals, ditches, ponds, wells, deserted houses and other desolate places. But not a single body ever has an iota of scintilla of life. If they all were lifeless dead the, as per claim of these cultists, where and to which body soul was returned?

It is reported in a narration of Bukhari that the Holy Prophet (ﷺ) passed by a Jewess who had expired and her relatives were mourning her. He said,

اِنَّهُمْ لَیَبْكُوْنَ عَلَیْهَا وَ اَنَّهَا لَتُعَذَّبُ فِیْ قَبْرِهَا

*"They are weeping for her and she is being tormented in her grave."*

*[Bukhari: Kitabul Janaiz, Chap. Yuazzabul Mayyat....]*

And as per report of Muslim, a bier of Jew passed before the Prophet (ﷺ) and his folk was crying for him. The Prophet (ﷺ) said:

اَنْتُمْ تَبْكُوْنَ وَاِنَّهٗ لَیُعَذَّبُ

*"You are lamenting for him and he is being tormented." [Muslim, Kitabul Janaiz]*

Which was that grave where the Jewess and the Jew were being tormented while their dead bodies had not so far been interred in the worldly graves?

Reply to above questions is this that it is not at all the temporal grave that people may arrange for dead or not, but it is the grave in Barzakh that Allah gives to all as He declared:

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ۞ مِنْ اَیِّ شَیْءٍ خَلَقَهٗ ۞ مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ۞ ثُمَّ السَّبِیْلَ یَسَّرَهٗ ۞ ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ۞ ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ۞

[عبس: ۱۷ تا ۲۲]

*"Man may perish! What makes him to disbelieve? From what thing did He create him? From a sperm-drop He creates him, then proportionates him, then eases the way for him, then causes him to die and buries him, then, when He will, He brings him to again to life." (80:17-22)*

Otherwise, if it were not so, and soul gets returned to the corpse right in this very temporal grave, then what would be the meanings of the following verse:

وَاَنَّ اللّٰهَ يَبۡعَثُ مَنۡ فِی الۡقُبُوۡرِ ۞ [الحج: ۷]

*"And that the Hour will come, there is no doubt thereof; and that Allah will raise those who are in the graves." (22:7)*

And if it is not, then the verses such as:

اِنَّانَحۡنُ نُحۡيِ الۡمَوۡتٰى [يٰس: ۱۲]

*"It is We who shall enliven the dead." (36:12)*

وَالۡمَوۡتٰى يَبۡعَثُهُمُ اللّٰهُ [الانعام: ۳۶]

*"As far the dead, Allah shall raise them up." (6:36)*

and many other like ones that were revealed as a proof to revival of life after death which the polytheistic pagans of Makkah disbelieved, would not stand as futile and meaningless for the reason that what does it mean to enliven a person that is already alive?

## 7 Conveyance of Reward

It is a well known creed of cultists that reward of alms giving, charity and other virtuous deeds can be conveyed to all living and dead ones and according to them it undoubtedly reaches those person. In testimony whereof, there can be quoted a number of references such as (1) Yousuf Ludhianvi's column, daily Jang Karachi, dated May 1, 1993, (2) Tafsir-e-Uthmani, marginal note of 2:270, (3) Fatawa Mahmoodia - collection of Fatawa brought out by Darul Uloom Deobund, Vol. I, pp.42, 184, 187, etc.

Such a creed has been spun for this purpose that there may flourish business of those who have made the religion a bread earning means; on the pretext of conveying reward to dead, customary Koran Khwani may continue holding, foods cooking, sweets distributed, gifts offering to Molvis, clothes presenting, and so that these religious professionals may keep on devouring wealth of feeble and flimsy believers in the like manner. About people of this very kind, Allah Almighty has put in:

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِنَّ كَثِيۡرًا مِّنَ الۡاَحۡبَارِ وَ الرُّهۡبَانِ لَيَاۡ كُلُوۡنَ اَمۡوَالَ النَّاسِ بِالۡبَاطِلِ وَ يَصُدُّوۡنَ عَنۡ سَبِيۡلِ اللّٰهِ ؕ [التوبة: ۳۴]

*"O believers! (Beware!) Many of the priests and monks indeed devour the wealth of people wrongfully and bar from the way of Allah." (9:34)*

Let us examine in the light of the Koran and Hadith the voidance and spuriosity of this creed:

يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اَنۡفِقُوۡا مِمَّا رَزَقۡنٰكُمۡ مِّنۡ قَبۡلِ اَنۡ يَّاۡتِىَ يَوۡمٌ لَّا بَيۡعٌ فِيۡهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ [البقرة: ۲۵۴]

*"O Believers! Expend of that We have provided you with, before there comes a day wherein shall be trafficking, nor friendship, nor intercession." (2:254)*

قُلۡ لِّعِبَادِىَ الَّذِيۡنَ اٰمَنُوۡا يُقِيۡمُوا الصَّلٰوةَ وَ يُنۡفِقُوۡا مِمَّا رَزَقۡنٰهُمۡ سِرًّا وَّ عَلَانِيَةً مِّنۡ قَبۡلِ اَنۡ يَّاۡتِىَ يَوۡمٌ لَّا بَيۡعٌ فِيۡهِ وَلَا خِلٰلٌ ۞ [ابراهيم: ۳۱]

*"Say to My servants who believe, to establish the prayer, and expend of what We have provided them, secretly and publicly, before a day comes wherein shall be no traffic and no friendship."(14:31)*

وَمَا تُقَدِّمُوۡا لِاَنۡفُسِكُمۡ مِّنۡ خَيۡرٍ تَجِدُوۡهُ عِنۡدَ اللّٰهِ ؕ [البقرة: ۱۱۰]

*"Whatever of good you forward for yourselves, you shall find it with Allah." (2:110)*

وَمَا تُقَدِّمُوۡا لِاَنۡفُسِكُمۡ مِّنۡ خَيۡرٍ تَجِدُوۡهُ عِنۡدَ اللّٰهِ هُوَ خَيۡرًا وَّ اَعۡظَمَ اَجۡرًا ؕ [المزمل: ۲۰]

*"Whatsoever good you advance for yourselves, you shall find it with Allah as better and mightier in the recompense." (73:20)*

وَاَنۡفِقُوۡا مِنۡ مَّا رَزَقۡنٰكُمۡ مِّنۡ قَبۡلِ اَنۡ يَّاۡتِىَ اَحَدَكُمُ الۡمَوۡتُ فَيَقُوۡلَ رَبِّ لَوۡلَاۤ اَخَّرۡتَنِىۡۤ اِلٰۤى اَجَلٍ قَرِيۡبٍ ۙ فَاَصَّدَّقَ وَاَكُنۡ مِّنَ الصّٰلِحِيۡنَ ۞ [المنٰفقون: ۱۰]

*"And expend of that We have provided you before death comes upon any of you, and he says: My Lord! If only You would defer me to a near term, that I may make offerings and be one of the righteous!" (63:10)*

It is worth pondering that if it were that a reward would get conveyed to a dead then he would have never said that he might be reprieved for some time to do virtuous deeds because after him his beloved relations would have

been spending too much for alms giving, subscription to Molvis in mosques, foods for poor and destitute, recitation of the Holy Koran on different occasions such as 3rd & 40th day of death, anniversary & Urs, etc. Had it been so, then why he would have uttered such wistful words; he would not have to worry about at all as sufficient arrangements would have made behind him. See some more:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ج لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ج وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۞ [البقرة: ۱۳۴، ۱۴۱]

*"That was a community that has passed away; it shall have what it earned, and you shall have what you have earned; you shall not be questioned concerning what they did." (2:134, 141)*

لَنَآ أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ج [البقرة: ۱۳۹/ القصص: ۵۵/ الشوریٰ: ۱۵]

*"Our deeds are ours and your deeds yours." (2:139, 28:55, 42:15)*

لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا ط لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ط [البقرة: ۲۸۶]

*"Allah does not charge anybody but to its capacity." (2:286)*

وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ط وَمَا تُنفِقُونَ إِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ط وَمَا تُنفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ۞ [البقرة: ۲۷۲]

*"Whatever good you expend is for yourselves, for you do not expend except to seek Allah's pleasure; whatever good you expend shall be repaid to you in full and you will not be wronged." (2:272)*

ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۞ [البقرة: ۲۸۱]

*"Then everybody shall be paid in full that which it has earned and they will not be wronged." (2:281)*

فَكَيْفَ إِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ قف وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۞ [آل عمران: ۲۵]

*"How (will it be with them) when We have brought them altogether to a Day, whereof is no doubt, and everybody is paid in full what it has earned and they will not be wronged." (3:25)*

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ج وَمَا عَمِلَتْ مِن سُوٓءٍ ج [آل عمران: ۳۰]

*"On the day when everybody shall find presented whatever good it did and whatever evil it did." (3:30)*

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ج وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰى ج [الانعام: ۱۶۴]

*"Everybody earns only on its own account, nor does any bearer of load bear load of another." (6:164)*

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۞ [الاعراف: ۱۴۷/ سبا: ۳۳]

*"Are they requited aught save what they used to do?" (7:147/34:33)*

سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۞ [الاعراف: ۱۸۰]

*"They shall be recompensed for what they do." (7:180)*

وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللّٰهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ۞ [الانفال: ۶۰]

*"And whatever thing you expend in the way of Allah, it shall be repaid to you in full, and you will not be repaid." (8:60)*

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ [یونس: ۳۰]

*"There everybody shall experience that what it did aforetime." (10:30)*

وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ ج أَنتُم بَرِيٓـُٔونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ۞ [یونس: ۴۱]

*"And if they deny you, say: for me is my work and for you is your work; you are quit of what I do, and I am quit of what you do." (10:41)*

هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ۞ [یونس: ۵۲]

*"Are you recompensed for anything but what you have earned?" (10:52)*

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ۞ [النحل: ۱۱۱]

*"On the Day when everybody shall come disputing for itself, and everybody shall be repaid what it did, and they will not be wronged." (16:111)*

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ قف وَإِنْ أَسَأْتُمْ فَلَهَا ط [بنی اسرائیل: ۷]

*"If you do good, you do good for your own self and if you do evil, it is the same [in the like manner]." (17:7)*

مَنِ اهْتَدٰى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ج وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ط [بنی اسرائیل: ۱۵]

*"Whosoever goes right, it is only for (the good of) his own, and whoso goes astray, goes only against himself." (17:15)*

هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۞ [النمل: ۹۰]

*"Are you rewarded but for what you have been doing?" (27:90)*

وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ط [العنکبوت: ۶]

*"And whoso struggles, struggles only for himself." (29:6)*

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ج وَمَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ۞ [الروم: ۴۴]

*"Whoso disbelieves, his unbelief shall go against him; and whoso does righteousness, they make provision for themselves." (30:44)*

وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ج [لقمٰن: ۱۲]

*"Whoso gives thanks, he gives thanks for (the good of) his own self." (31:12)*

وَمَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ط [فاطر: ۱۸]

*"And whoso purifies himself, purifies himself for his own sake." (35:18)*

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَّلَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۞ [يٰسٓ: ۵۴]

*"This Day no soul shall be wronged in the least; and you shall be required naught save what you have been doing." (36:54)*

وَمَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ۞ [الصّٰفّٰت: ۳۹]

*"You shall only be recompensed according to what you were doing." (37:39)*

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ [الزمر: ۷۰]

*"Every soul shall be paid in full for what it did." (39:70)*

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ط لَا ظُلْمَ الْيَوْمَ ط [المؤمن: ۱۷]

*"This day is each soul requited that which it has earned. No wrong today" (40:17)*

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ج وَمَنْ اَسَآءَ فَعَلَيْهَا ط وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ۞ [حٰمٓ السجدة: ۴۶]

*"Whoso acts right, it is for himself, and whoso does evil, it is against it. And your Lord is not at all tyrant to His slaves." (41:46)*

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ج وَمَنْ اَسَآءَ فَعَلَيْهَا ز [الجاثيه: ۱۵]

*"Whoso does righteousness, it is for himself, and whoso does wrong, it is against it." (45:15)*

اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۞ [الجاثيه: ۲۸]

*"This Day you shall be recompensed for what you were doing." (45:28)*

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ج وَلِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُوْنَ ۞ [الاحقاف: ۱۹]

*"And for all there will be ranks according to what they have done, that He may pay them in full for their deeds; and they will not be wronged."(46:19)*

اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۞ [الطور: ۱۶]

*"You are recompensed only for that you have been doing." (52:16)*

اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۞ وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ۞ وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ۞ ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ۞ [النجم: ۳۸ تا ۴۱]

*"That no laden one shall bear another's load; and that a man shall have only what he strives for, and that his striving will be seen, then he shall be repaid for it with full recompense." (53:38-41)*

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا لا لِّيُرَوْا اَعْمَالَهُمْ ۞ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۞ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۞ [الزلزال: ۶، ۷، ۸]

*"That day mankind will issue forth in scattered groups to be shown their deeds. Then who so does an atom's weight of good shall see it, and whoso does ill an atom's weight shall see it. (99:6-8)*

Such a large number of references have been quoted from the Koran for this purpose that it may be brought out that the Koran is not silent on such an important issue; nor it has adopted a rather reticent course but it has repeatedly brought-in its reality crystal clear unequivocally. The Koran is quite decisive on this point that one's deeds are confined to his own person only and cannot be transferred to another one. Hadith are also witness upon this conclusion. It has been reported by Muslim, Abu Dawood and Nasai that

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا مَاتَ الْاِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهٗ اِلَّا مِنْ ثَلَاثَةٍ اِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ اَوْ عِلْمٍ يُّنْتَفَعُ بِهٖ اَوْ وَلَدٍ صَالِحٍ يَّدْعُوْ لَهٗ

*"(the Prophet said) when a man dies, his deeds get discontinued save the three: a going-on virtue, a knowledge being benefited and righteous children who may pray for him."*

*[Muslim, Kitabul Wasaya, Chap. Ma-yulhiq/Abu Dawood: Kitabul Wasaya, Chap. Sadaqa anil mayyat/Nasai: Kitabul Wasaya, Chap. Fazlu Sadaqa anil mayyat]*

Another report is in this way:

يَتْبَعُ الْمَيِّتَ ثَلٰثَةٌ فَيَرْجِعُ اثْنَانِ وَيَبْقٰى مَعَهٗ وَاحِدٌ يَتْبَعُهٗ اَهْلُهٗ وَمَالُهٗ وَعَمَلُهٗ فَيَرْجِعُ اَهْلُهٗ وَمَالُهٗ وَيَبْقٰى عَمَلُهٗ

*"Three things follow a dead; two return and one remains with it:*

*its family, wealth and work; its family and wealth return and deed remains with it." [Bukhari: Kitabur Riqaq, Chap. Sakratul Maut]*

But hearing this reasoning, 'experts' of piety profession quickly bring-in the report of Bukhari that mother of Sa'd bin Ubadah (ﷺ) died, he was not near her that time, he called on the Prophet (ﷺ) and said that his mother had passed away when he was away from her; would it benefit her if he gives charity on her behalf; the Prophet (ﷺ) replied in affirmative; upon this he gave a garden in charity.

[Bukhari: Kitabul Wasaya, Chap. Iza qala arzi au bustani sadaqa……]

Different reporters have narrated the story of demise of Sa'd bin Ubada's mother in Sahih Bukhari
[Bukhari: Kitabul Wasaya, Chap. Ma yutahabbu le mun yutawaffa…… Chap. Al-ashhad fil waqf wus sadaqa/Kitabul Aiman wan-nuzoor, Chap. Mun mata wa alaihin nazroho]
and other compilations of Hadith.
[Muslim, Kitabul Wasiyat, Chap. Wasool Thavabis sadaqa ilal mayyat…. 1st report of Kitabun Nuzoor/Abu Dawood, Kitabul Wasaya, Chap. Mun mata min ghairi wasya ….. Kitabun Nuzoor, Chap. Qadha-un-Nazr anil Mayyat/ Jamia Tirmidhi: Kitabun Nuzoor wal Aiman, Chap. Qadha-un-Nazr/Nasai: Kitabul Wasaya, Chap. Iza Matal Fujatu …. Chap. Fadhlus Sadaqa ……. Chap. Dhikrul Ikhtilaf ala Sufyan ……/Ibne Maja: Kitabul Wasaya, Chap. Mun mata walam yusa/Moatta Imam Malik: Kitabun Nuzoor wal Aiman…..Kitabul Aqdhiya, Chap. Sadaqatul Hayee anil Mayyat]

Putting together all such reports, the correct situation gets brought out that this is actually the matter of will and vow, which she wanted to make. That was why Sa'd had inquired the Prophet (ﷺ) about its status who allowed him to fulfill vow of his deceased mother in the capacity of her heir apparent because the status of a vow is like a debt. Just as paying off a debt, outstanding against a deceased person, stands a liability on the surviving heirs, similarly a vow made for Allah by a person, is also liable to be fulfilled. If one may not find time or resources to fulfill it during his lifetime, he may bequeath therefore. Allah Almighty has emphatically commanded in the Koran to administer such bequest of a departed soul. [4:11-12] If one could not find an opportunity to will about fulfilling his vow then too the heir apparent will fulfill it. In short, exacting justification for conveying reward from this happening of an event relating to testament and vow, is rather an attempt to negate the Koran and authentic Hadith.

There prevailed no such concept of conveying rewards among Sahaba rather they were absolutely unaware of it. Moreover, from the words reported in the Hadith under reference:

"اِنْ تَصَدَّقْتُ بِهٖ عَنْهَا"

"if I give alms on her behalf"

they also do not establish the matter of conveying reward.

Some people also try to exact proof for conveying reward from those narrations in which it has been reported that the Prophet (ﷺ) allowed to fast or pilgrimage on behalf of deceased sister or mother; and reason this act in such manner that since the debt, owed by a deceased person, is necessary to be paid off on its behalf, therefore such fasting (or pilgrimage, etc.) was owed to Allah and required to be defrayed.

From study of these narrations that are reported in Kitabul Wasaya and Kitabun Nazoor wal Aiman of Sahaai Sitta, it transpires that these matters also relate to will and vow i.e. the deceased persons had vowed before dying a certain vow; they determined to fulfill their vow, however, death did not reprieve them to have such an opportunity; some of them managed to make a will about its fulfillment, but some could not even make a will in this respect: hence, in order to administer this very will, under the aforementioned Divine Edict, the Prophet (ﷺ) permitted for fasting or pilgrimaging on behalf of deceased. After all, in none of the narrations of above kinds, there exists any proof of reward conveying. The aforementioned Koranic verses and the Prophetic traditions are witness on it that a deceased gets reward of his own deeds and not that of others. However, prayer made by believers for absolution of their believing fellow brothers, benefits the deceased believers such as the prayer prayed at a funeral:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَا

*"O Allah! Forgive our dead and living, our present and absent, our younger and elders, our men and women." [Tirmidhi: Abvabul Janaiz, ma-yaqool fis salate alal mayyat]*

Likewise, the benefit of the words of Tashahud recited in the prayer i.e.

اَلسَّلَامُ عَلَيْنَا وَ عَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

*"Peace be upon us and upon pious servants of Allah"*

also reaches the late pious believers, as mentioned in the preceding pages. Believing parents will also be benefited from the virtues of their those believing off-spring whom they guided the path of pure faith and piety and imparted them a good up-bringing. This concept is further broadened to this extent that if a person becomes pious after embracing the true faith, as a result

of exhortation and propagation of another person and acts righteousness accordingly, then without causing any decrease in his requital, reward of his good deeds will be shared by that person also who put him on this way. Its proof is the following saying of the Prophet (ﷺ):

مَنْ دَعَ اِلٰى هُدًى كَانَ لَهٗ مِنَ الْاَجْرِ مِثْلُ اُجُوْرِ مَنْ تَبِعَهٗ وَلَا يُنْقَصُ ذٰلِكَ مِنْ اُجُوْرِهِمْ شَيْئًا وَّ مَنْ دَعَآ اِلٰى الضَّلٰلَةِ كَانَ عَلَيْهِ مِنَ الْاِثْمِ مِثْلُ اٰثَامِ مَنْ تَبِعَهٗ لَايُنْقَصُ ذٰلِكَ مِنْ اٰثَامِهِمْ شَيْئًا

*"Whoso calls towards righteousness, he will get reward of those also who follow him but nothing will be curtailed from their requital; and whoso calls towards aberration, he will earn sins those also who follow him but nothing will be diminished from their sins." [Muslim: Kitabul Ilm, Chap. Mun Sanna Sunnatan Hasanatan au ayah]*

The condition of being believing for both kinds of the persons i.e. those enjoying benefit of their good deeds through lifetime and those posthumously, has been imposed for such reason that a disbeliever does not get reward of any of his good deeds:

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ج وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝ [آل عمران: ۸۵]

*"And whoso seeks a religion other than surrender (Islám), it shall not be accepted of him and in the Hereafter, he shall be among the losers." (3:85)*

Any way, this may, however, be kept in mind that the virtuous deeds whose reward one gets posthumously, are not sole and exclusive deeds of their doers only but are shared by the deceased also with whose endeavours they could be able to do such pious deeds. Otherwise it appears to be a very ludicrous thing that a person never recited the Koran through out his life, he committed a tremendous sin; will he now be absolved of this sin if, upon his departure, he is conveyed on his third, fortieth or annual day of his death the reward of reciting hundreds of the Koran? A person never spent a little farthing through out his whole life in alms giving; can his sin be omitted by giving thousands of rupees in charity upon his demise? A person never turned to a mosque, nor he ever said prayer at home; many a Ramadhans fell upon him but he never, even by mistake, thought about fasting; he had plenty of money, he could easily afford the expenses of visiting the Holy Ka'ba but in no circumstances there ever rolled in his heart the wish of pilgrimage; can his heirs end or lessen his such tremendous sins by praying, fasting or pilgrimaging on his behalf? A person will be benefited by only that which he himself did; others' deeds are for themselves alone; no bearer can bear load of any other bearer (53:28). The Holy Prophet (ﷺ) also stressed upon this very point before his uncle Abbas (رضي الله عنه), aunt Safia (Allah was pleased with her), daughter Fatima (Allah was pleased with her) and other akins:

*"I cannot be of any help to you in the Hereafter, your own work will emancipate you." [Muslim, Kitabul Iman, Chap. Mun mata alal Kufr .....]*

If it were that conveyance of reward used to be conducted rightfully, then it would grossly ridicule the Shariah: whole life would have been spent sinfully but at the time of death it would be bequeathed that the Koran be recited for him in such and such number, Wazifa of Ayate Karima be carried out, Navafil be offered in such and such number, certain amount of charity be imparted to certain persons, certain relishing meals be sent to priests every Thursday, etc. etc. and it would have been assuredly believed that such heapy "good deeds" would suffice that late person for his salvation. Moreover, if it were so, there would certainly have been injustice also, because the professional priests and their gangs who arrange Koran Khwani for remuneration, would recite hundreds of the Korans for a well-off person; through spending money there would have been bought from priests the reward of the Koran, whether recited or un-recited, as per one's wish, and conveyed to the deceased; but a poor labourer would not have been conveyed virtues of even a single Koran, for there would have been found no person who could purchase such virtues by dint of mere money and convey to the deceased accordingly! But Allah Almighty is not at all tyrant to His slaves (41:46), so He has left no room for such mockery and tyranny.

There is another thinkable point also. Whoever does nay righteous work, its requital does not happen to be in his own hand so that he may distribute it to his sweet will among whom he so desires. Rather he is not sure of the conclusion whether his work was granted or not and whether he earned its reward or not; then how he can convey that uncertain reward! Moreover, the Koran asserts, as referred to earlier, that:

وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝ [البقرة: ۴۸]

*"And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped." (2:48)*

وَاخْشَوْا يَوْمًا لَّا يَجْزِىْ وَالِدٌ عَنْ وَّلَدِهٖ ز وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْئًا ط اِنَّ وَعْدَ اللّٰهِ حَقٌّ [لقمٰن: ۳۳]

*"And fear a day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Verily, Allah's promise is true." (31:33)*

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ۝ وَاُمِّهٖ وَاَبِيْهِ ۝ وَصَاحِبَتِهٖ وَ بَنِيْهِ ۝ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ۝ [عبس : ۳۴ تا ۳۷]

*"That day, a man shall flee from his brother, his mother and his father, his consort and his children. Every man that day will have concern enough to make him heedless (of others)." (80:34-37)*

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ط كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ۝ [الطور : ۲۱]

*"And those who believed, and whose off-spring followed them in belief, We shall join their off-spring with them, and We shall not diminish for them anything from their work. Every man is pledged for what he earns." (52:21)*

The professors of reward conveying may apprise that if virtues can be conveyed then can a sin or punishment be conveyed too? Doing a good work, its reward can be conveyed to our dear ones, can sin and visitation of vicious work be conveyed also to our enemies? Is it possible that one person may eat and another may feed? For satisfying hunger of many people one may take meal and convey its energy to others and they get satiated? Obviously answer of all these questions is in negative otherwise justice and equity may shatter i.e. one would commit a crime but as a result of having been conveyed to the other, some innocent person would get its punishment ….. If the energy obtained by eating could be conveyed, then shortage of food and other resources would remain a problem no longer in the world, nor the crops would need to be cultivated any more as one person would take food and would convey its energy to the entire world just like the believers of reward conveying who convey reward of a virtuous act to all the prophets and saints, believers and faithful right from the origination of mankind to the end.

Will anybody still insist upon conveyance of reward in spite of all such reasons? Those who claim to believe in Almighty Allah, the Holy Prophet (ﷺ), the Holy Koran, pay a little attention to what their Lord tells His Prophet (ﷺ) in His Holy Scripture:

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ط وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝

[الاحزاب : ۳۶]

*"It is not for any Believer, man or woman, when Allah and His Messenger have decreed a matter, to have choice in their affair; whoso disobeys Allah and His Messenger, goes manifestly astray." (33:36)*

A single verse alone is enough for that who believes, but whole of the Koran will not suffice a disbeliever. There has been declared a stern intimidation for those who obstinate upon the worn-out way even after a clear way is shown:

وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ط اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ۝ [السجدة : ۲۲]

*"And who does greater wrong than he who is reminded of the signs of his Lord, then turns away from them? We shall surely take vengeance upon the guilties." (32:22)*

May Allah save us from His vengeance! Amen.

## 8 Phylactery

Once there was a time upon the Muslim Ummah that there prevailed all around their awe and dignity; many magnificent states and valiant nations were under their subjugation; Allah fearing Ummah [لَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ط (الاحزاب : ۳۹)"They fear none except Allah." (33:39)] used to have no fear of anyone save Allah and trusting and relying upon Him alone it used to step into any field fearlessly and would get through with flying colours. But the condition of this very Ummah today is so much ironic that it fears all save Allah; it is afraid of black cat, it gets frightened from left eye throbbing; the figures of three, thirteen and twenty three surround it with superstitions and apprehensions; crow's caw and dog's bark whisper in his heart volley of fears and freaks; it chokes with mere names of fiends and ghosts. In short, its majority is entangled in various types of superstitions and for safety and security from them, there are applied variety of amulets & phylacteries, bracelets & rings, corals & cowries, colourful gems & jewels, stones & metals, charms & spells, incantations & talismans, etc. etc. Such all things, as per beliefs of these people, prove them to be a proven panacea and nostrum from all calamities, afflictions, troubles, disasters and diseases.

How their such belief came into being and how did it thrive and flourish? Those who fostered and propagated it, are none but these very cultists and their predecessors who boastfully claimed themselves to be monotheists and followers of the Koran and Sunnah. Right these people have held phylactery to be admissible. Among their predecessors Ahmed bin

Hanbal, his follower Ibne Taimia and his pupil Ibne Qayyim used to write amulets for curing fever, delivery pain, nasal bleeding, baldness etc. [Zadul Ma'd by Ibne Qayyim, Vol. III, p.468/Masail-e-Ahmed] Abdul Qadir Jilani, whom they have given the title of Ghauthul Azam

[Ghauth is an adjective and its origin is Ghatha Yaghooth, which means transcendent and super-natural redressal of grievance that is done by Allah Almighty only as enunciated in the Holy Koran(6:17, 10:107, 27:62, etc.) In this way the meanings of the words "Ghauthul Azam" is the Greatest Redresser who can be nothing beside Allah. Therefore, accordingly such appellation to Allah's servants is shirk.]

used to give amulets for fever etc. [Ghuniatut Talibeen by Abdul Qadir Jilani, part-I, pp.111,112] Shah Waliullah has written an amulet for having masculine progeny in "Al-Qaulul Jamil" and a chillah for knowing particulars of grave in "Salasil-e-Aulia". In his treatise "Zia-ul-Quloob", Imdadullah Mohajir Makki has told his disciples various mystic practices about manifestation of graves, seeing Allah and His Messenger (ﷺ), meeting the soul of the Prophet (ﷺ), presenting angels and spirits, imbibing all diseases, making oneself know the forthcoming circumstances, knowing the clerical lineage of dead and living saints, offering Namaz-e-Kun-fa-Yakoon for achieving success in all matters, etc. etc. [Kulyat-e-Imdadia, pp.30, 44, 54, 55, 61] In the ninth part of "Bahishti Zevar", Ashraf Ali Thanvi wrote amulets for ease in delivery, male baby, etc. Beside this, he authored a separate book on phylactery entitled "A'mal-e-Qurani" in which he indited wide variety of amulets that include some very shameful, some ridiculous and some such amulets which play mockery with the Koran e.g. binding a specific verse of the Holy Koran with thigh of a lying-in lady for facilitating childbirth, tying a thread, spelled with the Koran, by belly of the conceived woman for having a male baby, etc. When these people went to such extent, why that "Hazrat" may lag behind who is "A'la" to all. Accordingly, plenty and of novel phylacteries and incantations of this "A'la Hazrat", each of them surpasses the other, have been accumulated in the book "Shama-e-Shabistan-e-Raza". *

[Hazrat]

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[* Among hundreds of the incantations mentioned in the books vide supra many of them are of such kind in which any of Allah's attributive names has been told to be chanted repeatedly and solitarily in a certain number; in some of them it has also been told to move the neck emphatically by twisting it rightward and leftward. But the Koran disproves this practice. It describes the use of Allah's attributive names in such manner that:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ص وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِه ط

سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ۞ (الاعراف:١٨٠)

*"To Allah belong the most beautiful names; so invoke Him by them, and leave those who blaspheme." (7:180)*

It means that He may be prayed by invoking Ya Ghaffar [O Most Forgiving!] if absolution from sins is sought; if there are required His bestowals, they may be prayed by invoking Ya Wahab [O Most Bestowing!]; if His mercy and benevolence are needed, then pray for them by invoking Ya Rehman [O Beneficent!], Ya Raheem [O Merciful]. This may be kept in mind that each of these attributive names has its own separate and individual meanings but none of them is a complete sentence individually. This is why, there has been reported no such Zikr or Wazifa in the authentic Hadith in which any individual name out of Allah's attribute names may be repeated in a certain amount and neck be moved on each utterance by twisting it left right. All of the Masnoon Zikr, reported in the authentic Hadith, are complete sentences wherein has been mentioned a complete narration fully. For example, "Allah", though a meaningful name, is not a complete sentence but Subhanallah [gory be to Allah], Alhamdolillah [all praise be to Allah], Allahoakbar[Allah is the Greatest], Lailahillallah [there is no Ilah save Allah] are complete sentences. Similarly Al-Azeem [the Great] is not a complete sentence but Subhanallahi wa bi hamdehi Subhanallahil Azeem [glorified be Allah with His praise, glorified be Allah - the Great] is a complete sentence. In the light of this explanation, all those Azkar and Wazaif stand baseless and unfounded in which an individual name is repeated.

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When such weighty personages and those who are recognized with the appellation of "His Holiness, the pious saints, the sacred Imams, the noble devout" may provide amulets by writing with their own hands, then why people may not keep faith in phylactery as speech and action of such personages are regarded to be a followable example and precedence, deviating from which cannot be dared even by grand scholars and everybody appears to be eloquent of propagating their heroic deeds and accomplishments". Accordingly, if necks of these so-called Mohammedans are searched out, it will come to look that there will be a paper amulet pendent with some of them; somewhere a tiny copy of the Koran, somewhere coins of different countries; somewhere cowries, corals or shells or somewhere models of knives and daggers. If there arms are seen, there will be tied an amulet entitled "Imame Zamin". If their children are seen, they too will appear with amulets, enveloped in silver cases or jacket of leather or waxed cloth, and knotted threads tied by necks or ankles. There will come to see such type of rings in their fingers wherein are fixed colourful gems and stone with regard to their date of birth, to which they consider to be 'fortunizing' and 'healing'. In their houses, shops and vehicles also are hung digital, geometrical talismanic figures and phylacteries for 'safety

& prosperity'. Moreover, exceeding all bounds, even horse shoes and oxen horns will look to be affixed at the doors of homes and shops with the trust that they save from bad and harmful look. Now go through the edicts of Allah Almighty and Holy Prophet (ﷺ) about all such things:

1. Spell, amulets and talisman, all are shirk. [Abu Dawood, Kitabut Tib, Chap. Taliqut Tamaim]
2. Whoever hung anything, would be assigned to that. [Tirmidhi: Abvabut Tib, Chap. Karahiatut Taliq]
3. There called a delegation on the Prophet (ﷺ). he took oath of allegiance from nine of them and left the remaining one. Upon asking, the Prophet (ﷺ) told that the man was wearing an amulet. Hearing that, the man pick to pieces the amulet. Then the Prophet (ﷺ) took oath of allegiance from him also and said that whosoever hung amulet, he committed shirk. [Mosnad-e-Ahmed, Vol.IV, p.156]
4. Sorcery is a diabolic practice. * [Abu Dawood: Kitabut Tib, Chap. An-Nushra]
5. There stand in queue outside the cultists' mosques the children with glasses of water or milk and the people returning after saying prayer pour out blessing of prayer by puffing in these utensils. There happens a spectacle fun show in Ramadhan: heaps of water bottles and other items are amassed on the occasion of Khatme Koran so that Hafiz Saheb may puff therein and at the same time infuse in that water, etc. the efficacy of curing diseases, bad-look and other disorder; although the Prophet (ﷺ) has prohibited from puffing eatables or drinkables. [Tirmidhi: Chap. Al-Mashroobat/Moatta Imam Malik, Kitabul Jamay]
6. During a journey, the Prophet (ﷺ) ordered to hack out collars, straps, strings or anything hanging by necks of camels as safety from bad-look. [Bukhari & Muslim/Moatta Imam Malik, Chap. Nazaul Ma'liq]
7. When the Prophet (ﷺ) saw a man wearing a brass bracelet, he asked as to what was that about. The man replied that it was on account of Wahina [a talisman for curing disease and weakness of hand]. The Prophet (ﷺ) asked him to take it off as it would enhance weakness and if he died wearing that bracelet, he would never get Falah (i.e. would never enter the paradise). [Mosnade Ahmed/Mustadrakul Hakim and Sahih Ibne Habban]

[* Human being is far excellent than spirits. How an inferior being can overcome and subdue a superior being. Stories of one's being spirited that are narrated in large number, and some of them also claimed to be eye witnessed, are, in fact, diseases and disorders whom they transform in such colour; or they are mere hoax and deceptive tricks of spiritualists and monks adopted just for swallowing people's money and for some ulterior motives. Some of the affected persons also disguise such farces for their vested interests.

Those who validate phylactery, rely upon the narration that Abdullah bin Amr bin A's used to make his sensible children to commit to memory the prayer for not being frightened during sleep and would hang that prayer by neck of minor ones by writing. Upon research, it transpired that the later portion of the narration i.e. "and could hang that prayer by neck of minor ones by writing" is not the part of the Hadith under reference but as "accessorial and supplementary" addition by the reporter himself. This narration is not acceptable for various flaws. Main cause of its badness is its reporter Mohammad bin Ishaq who is badly flayed by traditionalists and even held by them as Kazzab [a very lying person]. (Mizanul Aitidal: vol.III, p.21/Tahzibut Tahzib: vol. IX, p.45, vol.II, p.306)

Imam Malik declared him : دجال من الدجاجله [one of the most deceptive and fraudulent persons] (Tahzibut Tahzib: vol.IX, p.41). another flow of this report that renders it worthless, is blaming Abdullah bin Amr bin A's (رضي الله عنه) with the calumny of hanging prayer amulet by necks of his minor children whereas he himself reports from the Prophet (ﷺ) a Hadith against hanging amulets in this way: I've heard the Prophet (ﷺ) saying, "If I ever do the three things, it would amount that now I have no distinction between right or wrong: if I use antidote (it is made of wine and flesh of snakes), if I hang amulet, and if I compose poetry from my own heart." [Abu Dawood, Kitabut Tib, Chap. Tiryaq]

Thus it got proved and established that in authentic traditions has been reported prohibition of Ta'wiz* [i.e. phylactery] and the Holy Prophet has declared it, vide supra, to be shirk. Then how the trust about

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[* It may be kept clear that by Ta'wiz means amulets, talisman, phylacteries, incantatory beads and cowries, charmed sketches and figures, spelled chords and straps, etc. that are worn and hung with the intention that they will provide safety against all afflictions and there will be achieved some supernatural transcendent benefits as mentioned earlier. Some translators also translate the word "Ta'wwuz" as "Ta'wiz" that is quite wrong. "Ta'wwuz" means 'to take refuge' as the believers were directed by Allah to seek "Ta'wwuz":

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۞ (النحل: ٩٨)

*"When ye recite the Koran, seek refuge in Allah from the Devil, the outcast." (16:98)*

The compilers of Sahaai Sitta and other traditionalists have incorporated chapters of "Stanza" [i.e. seeking refuge] in their compilations wherein are related a number of narrations that speak about praying "Ta'wwuz" by the Prophet (ﷺ) from various things. Therefore, "Ta'wwuz" is fully admissible and wholly lawful rather it is Sunnah of the Prophet (ﷺ), but "Ta'wiz" is absolutely inadmissible, unlawful and is rather shirk.

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"all happening just from Allah" turns into the belief in "all happening through writing, lines, sketches and figures inscribed on amulets"? How such things are considered to be efficacious, harmful or beneficial? How such things are feared instead of Almighty Lord, who has described the feature of believers that they believe that:

لَنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ج هُوَ مَوْلٰنَا ج وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۞ [التوبه:٥١]

*"nothing shall befall us except what Allah has prescribed for us; He is our Protector; and in Allah let the Believers trust." (9:51)*

The Hadith in which the Prophet (ﷺ) forbids from anything, that Hadith is ranked as "categorical injunction" for Allah has enjoined:

وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ ق وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ج وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۞ [الحشر:٧]

*"whatever the Messenger gives you, take it; and whatever he forbids you, give over. And fear Allah; Allah is stern in reprisal." (59:7)*

In the above referred eight traditions, the Prophet (ﷺ) has forbidden from phylactery and its other forms. Hence, in the light of the aforementioned Divine Edict, there is no doubt in being phylactery inadmissible and there remains no room for validating it at all. Koranic or un-Koranic, phylactery of kind is shirk. However, there is exception to this extent that those spells were let out which did not contain any polytheistic composition. [Muslim: w/r Mishkat, Kitabur Ruqa/Moatta Imam Malik, Chap. Ar-Ruqa]

The Prophet (ﷺ) used to spell himself with Muavvazatain i.e. the last two chapters of the Koran. When his ailment got worse, Ayesha (Allah was pleased with her) would recite these chapters and sweep his hand on his body. (Abu Dawood: Kitabut Tib, Chap. Kaifur Ruqa)

Hearing such arguments, cultist people take to hum that Allah has described cure in the Koran

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ (بنی اسرائیل:٨٢)

*["and We sent down the Koran which a healing and a mercy for the Believers." (17:82)*

قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ ط (حٰمٓ السجدة:٤٤)

*"say: it is a guidance and a healing to the Believers." (41:44)]*

then why not one should get cure by using amulet of the Koran. There, undoubtedly, exists cure in the Koran, but this cure is not for physical disorders but for those diseases that creep into ones mind and breast such as hypocrisy, insincerity and breach to the religion, incredulity, schism, impiety, sinisterity, etc:

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَ شِفَآءٌ لِّمَا فِي الصُّدُوْرِ ٧ وَ هُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۞ [یونس:٥٧]

*"O mankind! There has come to you from your Lord an admonition, and a healing for what is in the breasts." (10:57)*

Allah has put healing in honey also.

فِيْهِ شِفَآءٌ لِّلنَّاسِ ط (النحل:٦٩)

*["wherein is healing for mankind." (16:69)]*

In that case, would one get healed if he ties honey with his belly by filling it in a bottle? The Holy Koran is really a panacean prescription, but what to say about the patient who may read again and again the prescription prescribed by the physician, kiss it, touch it with eyes, keep it upon covered in satchels or hang it by neck enveloped in waxed cloth, but may not act upon the instructions given therein? Such a sort of person will be declared sine dubio a lunatic and insane person who will remain sick as such until he acts according to the instructions contained in that prescribed prescription; or probably his self-defending body system may resist and overcome that disorder, because the function of a medicine is just to rise up and spur this very ability of such system. In the similar manner, the healing told to be contained in the Holy Koran can be achieved only when it is understood, meditated and dogmas and practices are moulded in its accordance. Simile of those who set hopes for healing by hanging it in the shape of amulet, is just like that lunatic who may not act upon doctor's prescription but hang it by neck. Therefore, that amulet is inadmissible and unlawful that contains Koranic verses, for it is no Sunnah to hang the Koran but to get lesson from it and act thereupon accordingly.

How much Sahaba used to detest phylactery, the following narrations reveal its magnitude:

Abdullah bin Masood (ﷺ) saw a thread tied by his wife's neck. He asked as to what was that about. His wife told that it was a spelled thread. He picked it into pieces and said, "I've heard the Prophet (ﷺ) saying that spell, amulets and talisman all are shirk." His wife said, "How do you say so? I had acute pain in my eye. I used to visit such and such Jew. When he would spell over it, it would feel relief." Abdullah bin Masood (ﷺ) said, "That's a diabolic

function. The Devil would pinch your eye. When the Jew would spell, the Devil would stop. It would have been enough for you to just say:

اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشِفَا اِلَّا شِفَاءُ كَ شِفَاءً لَّايُغَادِرُ سَقْمًا

*'O Lord of mankind! Remove the disorder and bestow the healing; You alone are the Healer; there exists no healing save that is Yours; give such a healing that may not leave the disease any more." [Abu Dawood: w/r Mishkat, Kitabut Tib war Ruqa]*

Huzaifa bin Yaman (ﷺ) visited a patient to inquire about his health. He saw a thread tied on his arm. He cut or took it off and recited the verse:

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ ۞ [سورہ یوسف، آیت ۱۰۶]

*"And majority of these people besides believing in Allah, commits shirk." (12:106)*

Another report further adds that Huzaifa (ﷺ) told him, "If you died in this state i.e. with the thread tied on your arm, I will never participate in your funeral." [Tafsir Ibne Kathir: Vol.II, p.494]

The Koranic verse recited by Huzaifa (ﷺ), fully comes true upon professors of phylactery to be efficacious and its traffickers who claim to be Believers but at the same time commit shirk also.

It proves from the above cited narrations that Sahaba (ﷺ) used to hold phylactery just to be shirk. As for those reports that speak about keeping inside his cap the amulet of Bismillah by Umer (ﷺ) in headache, casting amulet into the Nile by Amr bin A's (ﷺ) when it dried in drought, and that Ayesha (Allah was pleased with her) used to believe amulets to be lawful, such all reports are naught but a slander on these pious persons. And also see the very vile and vicious aspect of phylacteric business. How abhorrent and nauseous works are done under the cover of such phylacteric practice that has been justified and validated by cultists and their predecessors! Many a phylactery traffickers swallow people's money through such slips containing athwart sketches and figures; they deprive the women of their all who visit them in quest of phylactery; on the pretext of spelling over these women how shameful and awful acts these traffickers do with them; many a sinister dens are run under the cover of such spurious and so-called piety where adultery is practiced and also sold one's faith, details of which often appear in newspapers, upon whose ground religion aversing organizations who have stuck upon them the alluring label of the NGOs working for human rights, emancipation and salvation of mankind, women rights, etc. they clinch the opportunity of criticizing Islam. And in this way, such opprobrium and disgrace to the religion is caused by this very phylactery and its doers.

In short, there exists no efficacy in these slips of phylacteric parchments that contain lines and digits. If it were that it would have been efficacious, then all the hospitals and clinics would have got desolated and doctors unemployed, nobody would ever need to visit any doctor but all the patients would turn to priests and monks i.e. phylactery traffickers. They would have become wealthy enough and would not sell amulets for few farthings; they would write an amulet and would become owner of hidden treasures. At least this would, however, happen that no phylactery trader would ever visit a doctor but would treat and cure himself.

If somebody still importunes that phylactery is, anyhow, very effective and efficacious, then he should ask such phylactery traffickers that they may inscribe such a phylactery that all miseries may vanish at all; hatred may get wiped out; poverty may end; diseases may disappear; all the debts of the country may clear; there may flourish prosperity all around; Islam may get supremacy; Al-Quds be liberated; Kashmir may get freedom from Hindu sway; there may ruin America, Israel, India, Serbia and other like forces that are inimical to Islam; there may die Jew and Hindu occupants of their mosques and they may get them back…………

## 9) Praying individually or collectively with raised hands

If any mosque of the cultists is visited and their any religious gathering is participated, it will come to look that claimants of following Sunnah are polluted with the heresy of collectively praying with raised hands. What to speak of those of Tableeghi Jamat as they are in the habit of praying collectively with raised hands every a while. In the mammoth assemblages at Raiwind and other places, where hundreds and thousands of people gather, to their whim and vanity, for "Revival of Sunnah", there is prayed while concluding the assemblage, a lengthy prayer of half hour or so, when all the assemblage collectively prays by raising hands and thus they further such a heretic practice. It is quite ironical that first of their "six points" of preaching is that:

*"object of uttering Kalima is that belief that there happen all things by Allah and nothing by creatures; and success in both world - the Here and the Hereafter - is in the way and practice of the Holy Prophet (ﷺ), and in the ways of other is failure in both worlds."*

Whilst stating importance of Sunnah and its excellences, they disseminate grossly this Hadith also:

مَنْ تَمَسَّكَ بِسُنَّتِيْ عِنْدَ فَسَادِ اُمَّتِیْ فَلَهٗ اَجْرُ مِائَةِ شَهِیْدٍ

*The Prophet (ﷺ) said, "Who adopted my Sunnah at the time of disorder in my Ummah, for him is the reward of hundred martyrs." [Baihiqui: w/r Mishkat, Chap. Al-aitisam]*

Relating virtues of Sunnah, they go to such extent that they assert:

*"Since that part of land which is touching the blessed body organs of the Holy Prophet (ﷺ), is all along excellent; even much excellent than Holy Ka'ba, the Throne and the Chair; then how excellent will be the action that emitted out such blessed body."*

But regretfully their above practice is contrary to the Sunnah of the Prophet (ﷺ). Their leader and guide, preceptor and mentor, savant and saint, Yousuf Ludhianvi used to declare it an injunction of Islamic Shariah, [Ikhtilafe Ummat aur Sirate Mustaqim, part.II, p.113]
but would not quote any verse or Hadith in its proof. Anas bin Malik (رضی الله عنه) - the illustrious companion of the Prophet (ﷺ), who served him for then years [Bukhari: Kitabun Nikah, Chap. Hadyatul Uroos]
and thoroughly observed his day and night routines - reports that:

كَانَ النَّبِیُّ ﷺ لَايَرْفَعُ يَدَيْهِ فِیْ شَیْءٍ مِّنْ دُعَآئِهٖ اِلَّا فِی الْاِسْتِسْقَآءِ وَ اِنَّهٗ يَرْفَعُ حَتّٰی يُرٰی بَيَاضُ اِبْطَيْهِ

*"The Prophet (ﷺ) used not to raise his hands in any prayer save Istisqa, in which he would raise hands to such extent that whiteness of his armpits would expose." [Bukhari: Kitabul Istisqa, Chap. Rafaul Imam Yadaho fil Istisqa]*

From this narration, the cultists try to give this impression that herein is not reported absolute negation of raising hands but the matter clarified is that in Istisqa Prayer the Prophet (ﷺ) would raise his hands to such height that his armpits would look, but in other prayers he would not raise hands so high. Theirs saying is nothing but a mere eye-wash and a void and fallacious attempt because the wording of the narration is in common noun i.e. "**فِیْ شَیْءٍ مِّنْ دُعَآئِهٖ**" [in any prayer] from which appears a general prohibition from raising hands in prayer except that of Istisqa.

The Prophet (ﷺ) used to say Takbir at the conclusion of Salah. Abdullah bin Abbas (رضی الله عنه) reports that he would recognize conclusion of Salah when he would hear Takbir. [Bukhari: Kitabus Salah, Chap, Zikr Ba'das Salah]

Ayesha (Allah was pleased with her) narrates that

كَانَ النَّبِیُّ ﷺ اِذَا سَلَّمَ لَمْ يَقْعُدْ اِلَّا مِقْدَارَ مَايَقُوْلُ: اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْاِكْرَام

*"The Prophet (ﷺ), after concluding Salah, would not remain at his place inasmuch as he could say:*

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْاِكْرَام

*'O Allah! You are the Security and from You is Security. Blessed be You, the Majestic and the Splendid.'**
*[Muslim: Kitabul Masajid, Chap. Istihababuz Zikr ba'das Salah]*

[* Cultists have caused addition in this prayer also with: حَيِّنَا بِالسَّلَامِ ، عَلَيْكَ يَرْجِعُ السَّلَام (You let us live with Security, all Security turns to You) etc. (Ziaul Quloob by Imdadullah Mohajir Makki, Kulyate Imdadiah, p.64). It is not known as to why they are so much fond of making additions in Sunnah of the Prophet (ﷺ) . whether it may be the prayer prayed after Azan or that made while concluding fasting, they have caused additions in them all. Is not the way of the Prophet (ﷺ) enough for him? Allah has brought in that:

لَقَدْ كَانَ لَكُمْ فِیْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوااللّٰهَ وَ الْيَوْمَ الْاٰخِرَ وَ ذَكَرَ اللّٰهَ كَثِيْرًا (الاحزاب:۲۱)

*"Surely, ye have a good example in Allah's Messenger, for him who looks forward to Allah and the Last Day, and remembers Allah much." (33:21)*

How sternly the Sahaba used to adhere to such "example", this narration reveals its extent that when Saeed bin Yasar Tabaee offered Witr (during a journey) by getting down his carrier, Abdullah bin Umer (رضی الله عنه) asked him, اَلَيْسَ لَكَ فِیْ رَسُوْلِ اللّٰهِ ﷺ اُسْوَةٌ "Is not the example of the Prophet (ﷺ) good for you?" He said, "Why not." Abdullah said, "Allah's Messenger used to offer Vitr just on his carrier." [Muslim: Kitabul Masajid, Chap. Tavazu Salatin Nafilah alad Dabbate fis Safar ……]

This narration reveals that what to say of praying at his place, if Imam remained at his place, after concluding Salah, more the timing than saying above words, he will perpetrate opposition to Sunnah of the Prophet (ﷺ).

There are reported many in the chapters of Zikr ba'das Salah by Bukhari and Muslim which reveal that the Prophet (ﷺ) used to do various

types of Zikr after concluding Salah [he would not raise loud voices of Ha, Hoo, as some cultists do that]; women would get up instantly and would leave for their homes. There is found not a single authentic narration which could prove that the Prophet (ﷺ) and his companions would jointly pray, after concluding Salah, by raising hands in the manner that the Prophet (ﷺ) would pray and Sahaba would say "Amen, Amen". As large number of prayers of the Prophet (ﷺ) for the morning and evening routines and various occasions are reported in the collection of Hadith, but not a single Hadith reveals that such prayers be prayed with raised hands. Then what's the proof of praying individually or collectively with raised hands after Salah?

Abu Hurairah (رضي الله عنه) reports the edict of the Prophet (ﷺ) that:

أَقْرَبُ مَايَكُوْنَ الْعَبْدُ مِنْ رَّبِّهٖ وَهُوَ سَاجِدٌ فَاَكْثِرُوْا الدُّعَاءَ

*"A servant of Allah gets too near to his Lord whilst prostrating. So you pray too much in prostration." [Muslim: Kitabus Salah, Chap. Ma Yuqalo fir Rukoo wus sujood]*

The Prophet (ﷺ) and Sahaba (رضي الله عنهم) used to pray too much in the last Qa'da of Salah and after concluding Salah they would do Allah's Zikr, Tasbih, Takbir, Tahmid and Tahlil. [Bukhari: Kitabus Salah, Chap. Zikr ba'das Salah]

Compilers of Sahahi Sitta, have incorporated in their anthologies of traditions permanent chapters regarding prayer in Qiam, Rukoo, Qauma, Sujood, Jalsa & Qa'da and have reported a number of narrations there-under. None of them except Bukhari has founded chapter about praying after Salah. But in that chapter too, Bukhari reported no narration about prayer, whether individual or collective, with raised hands or otherwise, but the narrating regarding Zikr of Subhanallah, Alhamdolillah, Allahoakbar, etc.

There are reported in Hadith and history such occasions when the Prophet (ﷺ) had raised his hands for prayer [but such occasions were not attached with Salah], e.g. Ubaid bin A'mir Ashari (رضي الله عنه) got wounded in Autas Battle when an arrow shot his knee. He sent his nephew Abu Moosa Ashari (رضي الله عنه) to the Prophet (ﷺ) that he may convey his Salam to the Prophet (ﷺ) and request him to pray for him. The Prophet (ﷺ) was lying over a cot at the moment. He asked for water, made ablution and prayed for Ubaid (رضي الله عنه) by raising hands to such height that whiteness of his armpits was exposed. Abu Moosa (رضي الله عنه) requested the Prophet (ﷺ) to pray for him also. Acceding to his request, the Prophet (ﷺ) prayed for him also. [Bukhari: Kitabul Mughazi, Chap. Autas Battles]

On the eve of Badar Battle, only the Prophet (ﷺ) prayed individually with raised hands. No Sahabi (رضي الله عنه) joined him. Nor anybody was calling Amen, Amen. Rather Abu Bakar held the stretched hands of the Prophet (ﷺ) and said that it was enough. [Bukhari: Kitabul Mughazi, Chap. Badar Battle] While running between Safa and Marwah mounts during Hajj, he raised his hands for prayer. [Abu Dawood w/r Mishkat, Kitabul Manasik, Second Section) It may be noted that these all occasions were of individual praying only and that they were not attached with Salah; none of the above prayer was prayed after concluding any Salah. This paves the room only to such extent that a person, unable to pray in Arabic during salah the prayer desired by him but not reported in Hadith, can pray it any time with raised hands or so, but not as a routine matter as is in vogue. After all, these narrations provide no room at all for praying, individually or collectively, twice or thrice, by raising hands after concluding each and every Salah. As far the narrations reported by Abu Dawood, Tirmidhi, Baihqui etc. about praying with raised and open hands towards face and sweeping them thereon in the conclusion, and feeling shame by Allah in returning these hands empty that were held out for prayer, such all reports are weak and unauthentic ones and are no counterpoise to the authentic reports of Bukhari and Muslim. Moreover, none of the report under question substantiates praying with raised hands just after concluding Salah.

## 10. Invocation apart from Allah

It has been related under mention of "Mediation" in the preceding pages that pagans of Makkah use to invoke their 360 idols for transcendent help. In its place, Allah Almighty ordained to solicit such help from Him alone, and educated through His Messenger the following way of invocation:

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ۝ [سورة الفاتحه:۴]

*"[O' Allah!] You alone we worship, and You alone we invoke for help." (1:4)*

His Messenger too told this very thing:

اِذَا سَأَلْتَ فَسْئَلِ اللهَ وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ

*"Whenever you ask for something, ask from Allah; and whenever you seek any help, seek from Allah…………" [complete narration has been mentioned earlier under "Benevolence through Graves"]*

But "Sheikhul Hind" [the saintly savant of India] of Deobundi cult, Molvi Mehmood Hassan, under marginal note of the above verse, wrote in the Koranic exegesis "Mozahul Furqan" [now available in the name of Tafsire Uthmani], that:

*"It brought out from this verse that beyond His Holy Person,*

*soliciting help is totally unlawful in reality; but if any blessed person is invoked for apparent help, taking him just to a medium of Allah's mercy, it is, however, admissible for this account that such invocation is in fact an invocation right from Allah."*

How fare they glibly, Allah's edict is determined and unchangeable that:

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ۞ لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ۞ [يٰس: ٧٤، ٧٥]

*"And they have taken gods, apart from Allah, in order that they may be helped; (but) it is not in their power to help them, though they may be hosts made ready for them." (36:74,75)*

وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۞ [آل عمران: ١٢٦ / الانفال: ١٠]

*"Surely, help comes only from Allah, the Mighty, the Wise." (3:126, 8:10)*

قُلْ اِنَّمَآ اَدْعُوْا رَبِّيْ وَلَآ اُشْرِكُ بِهٖٓ اَحَدًا ۞ قُلْ اِنِّيْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ۞ قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ۞ [الجن: ٢٠، ٢١، ٢٢]

*"Say (unto them, O Muhammad): I call only my Lord and I do not associate anyone with Him. Say, I possess no power over you for hurt or for rectitude. Say, none can protect me from Allah, and I cannot find, apart from Him, any refuge." (72:20, 21)*

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ۭ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسَّنِيَ السُّوْٓءُ ۚ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّ بَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ۞ [الاعراف: ١٨٨]

*"Say: for myself (also) I have no power to benefit, nor power to hurt, save that which Allah may will. Had I knowledge of the Unseen, I would have enmassed enough, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe." (7:188)*

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۭ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۞ [الانعام: ١٧]

*"If Allah touches you with affliction, there is none that can relieve therefrom except Him, and if He touches you with good, (there is none that can impair it); He is powerful over everything." (6:17)*

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ۞ [الانعام: ٦٤]

*"Say: All delivers you from it and from all afflictions. Yet you attribute partners unto Him. " (7:64)*

قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ۭ [يونس: ٤٩]

*"Say: I have no power of hurt or benefit for myself (also), but as Allah will." (10:49)*

قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ښ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۞ وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۞ وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ۞ وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَاِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَاۗدَّ لِفَضْلِهٖ ۭ يُصِيْبُ بِهٖ مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۭ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۞ [يونس: ١٠٤ تا ١٠٧]

*"Say, O mankind: If you are in doubt regarding my religion, then (know that) I serve Allah who causes you to die, and I have been commended to be one of the Believers, and 'set your face to the religion resolutely, and be not of those who ascribe partners (to Allah); and do not invoke beside Allah unto that which neither profits you nor harms you, if you do so, then you shall be of the wrong-doers. And if Allah afflicts you with some harm, none can remove it but He; and if He desires any good for you, none can repel His bounty. He strikes with it whom He will of His bondmen. He is the Forgiving, the Merciful." (10:104-107)*

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ۞ اَمْوَاتٌ غَيْرُ اَحْيَاۗءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ۞ [النحل: ٢٠، ٢١]

*"And those unto whom they invoke beside Allah, do not create anything and are themselves created. They are dead, not alive, and do not (even) perceive (as to) when they shall be raised." (16:20,21)*

يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ۭ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ۭ وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـــًٔا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ۭ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ۞ [الحج: ٧٣]

*"O mankind! A similitude is struck, listen to it: those whom*

*you call upon beside Allah, shall never create (even) a fly, even though they gathered together to do it; and if a fly should snatch away anything from them, they could not rescue it from him. How weak are the seeker and the sought." (22:73)*

وَاتَّخَذُوا مِنْ دُونِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ۝ [الفرقان:٣]

*"Yet they have taken to them gods, apart from Him, who do not create anything but are themselves created, and have no power to hurt or profit (even) themselves, and have no power of death or life or raising the dead." (25:3)*

Such all matters are in the control of Allah alone:

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ۭ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَيْءٍ ۭ [الروم:٤٠]

*"Allah is He who created you, then H provided for you, then H shall make you dead, then He shall give you life. Is there any among your (so-called) partners (of Allah) who does aught of that? Holy be He, exalted above that they associate!" (30:40)*

In Surah Younus (Jonah), Allah has portrayed the condition of pagans that: O Prophet (ﷺ)! If you ask them that:

مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ۭ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ۝ [يونس:٣١]

*"who provides you from the heaven and the earth, or who has power over hearing and sight, and who brings forth the living from the dead, and brings forth the dead from the living, and who manages the Affair? They will say, 'Allah'. The say, 'will you not then keep your duty (unto Him)?"(10:31)*

In Surah Ankaboot (The Spider), He stated:

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ۝ اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ۭ قُلِ الْحَمْدُ لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝ [العنکبوت:٦١،٦٢،٦٣]

*"If you ask them, 'who created the heavens and the earth, and subjected the sun and the moon', they will say: Allah. How then are they turned away? Allah makes the provision wide for whom He will of His servants. Allah is aware of all things. If you ask them, 'who sends down water from the heaven, and revives therewith the earth after its death', they will verily say: Allah. Say: praise be to Allah. But most of them have no sense." (29:61-63)*

And in Surah Zukhruf (The Ornaments), He said:

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ۝ [الزخرف:٨٧]

*"And if you ask them as to who created them, they will surely say: Allah; then how are they perverted!" (53:88)*

A like statement appears in Surah Al-Mominoon (The Believers):

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ سَيَقُوْلُوْنَ لِلّٰهِ ۭ قُلْ اَفَلَا تَذَكَّرُوْنَ ۝ قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ۝ سَيَقُوْلُوْنَ لِلّٰهِ ۭ قُلْ اَفَلَا تَتَّقُوْنَ ۝ قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ سَيَقُوْلُوْنَ لِلّٰهِ ۭ قُلْ فَاَنّٰى تُسْحَرُوْنَ ۝ بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ۝ [المومنون:٨٤ تا ٩٠]

*"Say: whose is the earth and whoso is in it, if you know? They will say: Allah's. Say: will you not pay heed? Say: who is the Lord of the seven heavens and the Lord of the Mighty Throne? They will say: unto Allah (all that belongs). Say: will you not be Allah-fearing? Say in whose hand is the dominion of everything, and who protects while against Him there is no protection, if you have knowledge? They will say: unto Allah (all that belongs). Say: how then are you bewitched? Nay, but We have brought them the Truth, and they are indeed liars." (23:84-90)*

Like pagans of Makkah, these cultist also believe all such things belonging exclusively to Allah. But similar to the manner that, even in spite of all undeniable proofs, they would not leave committing shirk with Allah, these cultists are adamant on their void way and flagrantly validate invocations from others beside Allah. This is an overt shirk and negation of the Koran as well. A subsidiary organization of cultists chants against Shiites the slogans of "Kafir, Kafir" (i.e. infidels) on account of their saying Ya Ali Madad (O Ali! Help us) and in reply thereof covers walls of dwellings with the saying: Ya Allah Madad [O Allah! Help us), and pastes such stickers on vehicles without permission of their owners.*

[* Their mentors, who remain engrossed in hair splitting issues of Fiqah, may issue some Fatwa on such impermissible use of other's property.]

Before chanting such scepticizing slogans, this organization should take into consideration above mentioned verdicts of their elders. Some cultists declare people of their rival sect to be heretic and gone astray on account of offering Salat-o-Salam by standing and in addressing speech. But those who remain eloquent of their elders, should go through their decisions also. On of their elder - Imdadullah Mohajir Makki, declared in his booklet "Faisla Haft Masala", offering of Salat-o-Salam by standing and folding hands to be lawful. Likewise, he hold to be legitimate the calling of اَلصَّلٰوۃوَالسَّلام عَلَيْكَ يَارَسُوْلَ اللّٰهِ [O Prophet! May peace and mercy be upon you] in addressing speech, and also the invocation from other than Allah, in the manner: يَاشَيْخ عَبْدُ الْقَادِر جِيلاَنِیْ شَيْئًالِلّٰهِ [O Abdul Qadir Jilani! Give some thing for the sake of Allah]. (Kulyát-e-Imdadia, pp.78, 84) Their "Sheikhul Hind" (Mehmood Hassan) and "Sheikhul Islam" (Hussein Ahmed Madani] also given the same verdict. [Al-Khair, September, 1991, p.10]

## 12. Servitude of the Prophet instead of Allah Almighty

In his book "Imdadul Mushtaq", Ashraf Ali Thanvi reported:

*"Imdadullah Mohajir Makki Saheb stated that since the Holy Prophet (ﷺ) has a communion with Allah, bondmen of Allah can be called bondmen of the Prophet as Allah brings-in:* قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ *'Say: O My bondmen, who have been prodigal to their own hurt'. Here antecedent of the first person possessive pronoun (My) refers to the Prophet (ﷺ). Ashraf Ali Saheb said that the context and mode also warranted such a meaning as Allah enjoined ahead:* لَاتَقْنَطُوْا مِنْ رَّحْمَةِاللهِ *[despair not of Allah's mercy]. If the antecedent were of Allah, then He would say:* مِنْ رَّحْمَتِی *[of My mercy] so that it would have consistency with* عِبَادِی *[My bondmen]. He said, "O excellent!"*

[Imdadul Mushtaq:p.93]

The Koranic verse, cited in the above quotation, is the following verse of Surah Zumr [The Sections]:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۞ [الزمر:۵۳]

*Say, 'O My slaves who have been prodigal to their own hurt, do not despair Allah's mercy. Allah forgives the sins altogether. He is the Forgiving, the Merciful.'(39:53)*

It was quite simple that Allah ordained His Messenger (ﷺ) in the verse under argument that: convey My edict to My slaves that they may not despair mercy of their Lord viz. in "عِبَادِیْ"antecedent of first person possessive pronoun is the Person of Allah. But "Bahrul Uloom" [The Ocean of Knowledges], "Jablul Ilm" [The Mountain of Knowledge], "Hakimul Ummat" [The Savant of Ummah], "Shamsul Ulema" [The Sun of Scholars] and "Author of fifteen hundred books" could not understand such a tiny and trifle matter; and through تلبيس الحق بالباطل [confounding the truth with falsehood", he, attributing Allah's order to His Messenger, held, Allah's bondmen as bondmen of the Prophet (ﷺ). This is the result of this very transposition of Ashraf Ali Thanvi that beside Abdur Rehman (slave of the Beneficent), Abdullah (Allah's bondmen), Ghulamullah (Allah's slave), Naimatullah (Allah's bounty), Faqirullah (Allah's beggar), Ataullah (Allah's bestowal), Inayatullah (Allah's favour), Lutfullah (Allah's grace), Rehmatullah (Allah's mercy), Fazlullah (Allah's blessing), Nazrullah (sacrificed to Allah), Nasrullah (assistance from Allah), Inamullah (present from Allah), Allahdad (given by Allah), Allahbakhsh (bestowed by Allah), Allahditta (granted by Allah), Ehsanullah (gratitude of Allah), Allahdino (Endowed by Allah), Allahdia (conferred by Allah), Allahnawaz (blessed by Allah), Rabnawaz (endowed by the Lord), etc. like monotheistic names, there are prevalent quite commonly the scores of such names that, being polytheistic denomination, carry off the powers and rights of Almighty Lord e.g. Abdun Nabi (bondman of the Prophet), Ghulam Mustafa (the Prophet's slave), Kaneez Fatima (slave girl of the Prophet's daughter Fatima), Amta Ali (bondwoman of the Prophet's son-in-law Ali), Mulazim Hussein (servant of the Prophet's grandson Hosein), Faqir Muhammad (Muhammad's beggar), Gada Hussein (Hosien's mendicant), Dad Muhamad (given by Muhammad), Ata Muhammad (grant of Muhammad), Inayat Hussain (favour of Hosien), Rehmat Ali (mercy of Ali), Ehsan Ali (gratitude of Ali), Nazar Muhammad (sacrificed to Muhammad), Niaz Hussein (Hosein's oblate), Lutuf Ali (Ali's blessing), Altaf Hussein (blessings of Hosein), Faizul Hassan (benefit by Hasan), Fazlun Nabi (bounty of the Prophet), Inam Ali (Ali's gift), Tufail Muhammad (caused by Muhammad), Bunda Ali (Ali's bondman), Haider Bakhsh (gifted by Haider), Piran Ditta (given by monks), Ali Dino (bestowed by Ali), Ali Dad (conferred by Ali), Ali Nawaz (graced by Ali), Zaheer Abbas (Abbas, the Helper), Nasir Ali (Ali, the Providence), Qaim Ali (Ali, the Survivor), Madad Ali (assistance by Ali), and all those names that carry Abd (bondman), Bunda (slave), Ghulam (slave), Khadim (servant), Mulazim (servant), Faqir (beggar), Gada (mendicant), Kaneez (slave girl), Amta (bond woman), Ata (grant), Ehsan (gratitude), Inayat (favour), Rehmat

(mercy), Naimat (bounty), Dad (gift), Dia (given), Ditta (bestowed), Dino (conferred), Bakhsh (endowed), Nazar (sacrifice), Niaz (oblate), Nawaz (blessed), Faiz (favour), Fazal (favour), Karam (benignity), Barkat (blessing), Karamat (miracle), Inam (prize), Madad (help), Nusrat (assistance), Nasr (help), Nasir (helper), Zaheer (assistant), Tufail (cause) and other synonymous nomenclatures before or after any other name than that of Allah. Such names are never felt to be bad rather they are kept with the sense of pride and devotion believing that such attributed persons will intercede for them. قُلْ يٰعِبَادِىَ [Say: O My slaves!] is only a style of addressing and way of speaking as the same has been adopted in the tenth verse of this very Surah i.e. before the verse under deliberation:

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ [الزمر:١٠]

*"Say: O My servants who believe, fear your Lord." (39:10)*

Here also Allah has used first person singular pronoun for Himself alone. It has been addressed in the similar manner in the Koran at other places also:

قُل لِّعِبَادِىَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ [سورة ابراهيم:٣١]

*"Say to My servants who believe, to establish Salah." (14:31)*

وَقُلْ لِّعِبَادِىْ يَقُوْلُوا الَّتِىْ هِىَ اَحْسَنُ ؕ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَان عَدُوًّا مُّبِيْنًا ۞ [بنى اسرائيل:٥٣]

*"Say to My servants to speak that which is kindier; the devil sows discord among them; surely the devil is for man an open foe." (17:53)*

"Abd" means a bondman, slave or servant who serves. Servitude is allowed for none but for Allah alone. If Surah A'raf (The Heights), Hud, Anbia (The Prophets), Shu'ra (The Poets), etc. are studied, it will appear that all the messengers of Allah called towards servitude of Allah alone; they exhorted nothing but this one that: become servant of that one and lone God who is Creator of you and the entire universe. None of them did ever call upon to become their servant because:

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّىْ مِنْ دُوْنِ اللّٰهِ......وَلَا يَاْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ اَرْبَابًا ؕ اَيَاْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ ۞ [آل عمران:٧٩، ٨٠]

*"It is not for any human being that Allah may give him the Scripture, the Judgment and the Prophet-hood, and he may say to mankind: be my slaves in stead of Allah; but be faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof. Nor will he bid you to take angels and the prophets as lords. Would he command you to disbelieve after you have surrendered (to Allah)." (3:79, 80)*

وَمَنْ يَّقُلْ مِنْهُمْ اِنِّىْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ؕ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ ۞ [الانبيآء:٢٩]

*"If any of them says, 'I am god apart from Him', that one We will recompense with Hell. Thus We recompense wrong doers." (21:29)*

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ۞ لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ۞ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ۞ فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حَاجِزِيْنَ ۞ [الحاقه:٤٤ تا ٤٧]

*"Had he invented any sayings against Us, We would have assuredly taken him by the right hand and then We would have cut his life-artery; then not one of you could held Us off from him." (69:44-47)*

اِنْ كُلُّ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِى الرَّحْمٰنِ عَبْدًا ۞ [مريم:٩٣]

*"There is none in the heavens and the earth but comes to the Beneficent as a slave." (19:93)*

Christians have held Jesus the Christ (عليه السلام) as "One of three gods". In other woods they are observing servitude of Jesus (عليه السلام) beside servitude of Allah, upon which Allah declared them to be infidels:

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ وَقَالَ الْمَسِيْحُ يٰبَنِىْٓ اِسْرَآئِيْلَ اعْبُدُوا اللّٰهَ رَبِّىْ وَ رَبَّكُمْ ؕ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰهُ النَّارُ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۞ لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَمَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ؕ وَاِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ۞ [المائدة:٧٢، ٧٣]

*"They have surely disbelieved who say that Allah is the Messiah, son of Mary, but the Messiah (himself) said: O Children of Israel! Serve Allah - my Lord and your Lord. Verily whoso associates anything with Allah, for him Allah has forbidden paradise; his abode is the Fire, and the evil-doers shall have helpers. They have surely disbelieved (also) who say that Allah is third of the three, (though) there is no god but One God. If they do not refrain from what they say, a painful doom will fall on those of them who disbelieve. (5:72,73)*

It has been described in this very Surah that when Allah will ask Jesus (عليه السلام) whether he ordered his folk to serve him, he will express his exoneration from that and after bringing in his defence, he will seek forgiveness for his

folk:

وَاِذْقَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَ اَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَ اُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْۤ اَنْ اَقُوْلَ مَالَيْسَ لِيْ ۗ بِحَقٍّ ؕ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَافِيْ نَفْسِيْ وَلَاۤ اَعْلَمُ مَافِيْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ۞ مَاقُلْتُ لَهُمْ اِلَّا مَاۤ اَمَرْتَنِيْ بِهٖۤ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ج وَ كُنْتُ عَلَيْهِمْ شَهِيْدًا مَّادُمْتُ فِيْهِمْ ج فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ وَ اَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۞ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ج وَاِنْ تَغْفِرْلَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۞ [المائدة:١١٦ تا ١١٨]

*"And when Allah will ask: O Jesus, son of Mary, did you say to mankind to take you and your mother as two gods beside Allah? He will say: You be glorified! It was not mine to utter that to which I had no right; I used to say it, You would have known it; You know what is in my mind and I know not what is Your mind; You, only You are the knower of the unseen things; I did not say to them except what You commanded me: 'serve Allah, my Lord and your Lord'; and I was a witness over them so long as I remained among them; but when You took me, You Yourself were the watcher over them, and You are a witness of every thing; if You chastise them, they are Your slaves, and if You forgive them, You are the Mighty, the Wise." (5:116-118)*

In a Hadith, the following edict of the Prophet (ﷺ) has been reported that:

لَايَقُوْلَنَّ اَحَدُكُمْ عَبْدِيْ فَكُلُّكُمْ عَبِيْدُ اللّٰهِ وَلٰكِنْ لِّيَقُلْ فَتَايَ وَلَا يَقُلِ الْعَبْدُ رَبِّيْ وَلٰكِنْ لِّيَقُلْ سَيِّدِيْ

*"Must not any of you ever address your slave عَبْدِى 'my slave' for you all are slaves of Allah. However, you should say فَتَاى 'my man'. Similarly, a slave may not address his master رَبِّى 'my lord' rather he should say سَيِّدِى 'my master'. [Muslim: Kitabul Alfaz minul Adab, Chap. Hukme Itlaqe Lafzatil Abdi wal Amati wal Maula wuss Sayyed.] **

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(* In the narration under reference and its following two narrations, reported by Muslim, it has been permitted to address سیدی [my master] in place of ربی[my lord] and مولائی [my protector]; and غلامی [my servant] in place of عبدی[my bondman]; and فِتاتی[my maid] in place of اَمتی[my bondwoman]. On the basis of such reports, people try to justify keeping Ghulam Mustafa [servant of the Prophet] and Ghulam Hussein [servant of Hosein] like names, as mentioned earlier. They should know that the word "Ghulam" also means "a boy" in Arabic as appeared in the Koran:

قَالَ اِنَّمَاۤ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا زَكِيًّا ۞ (مريم:١٩)

*"He said: I am but a messenger of your Lord to give you a most pure boy." (19:19)*

In principle, there is no harm in keeping names with the prefix of "Ghulam". However, originally it is not right because such an occasion hardly ever occurs rather people keep such names taking meanings of "Ghulam" as "bondman" and referring it to the Prophet (ﷺ), which is a polytheistic denomination as discussed earlier. Keeping such names without the meanings of "bondman" should also be avoided because it will, after all, have a resemblance to polytheistic denomination vis-à-vis the confusion that in which meanings, knowingly or unknowingly, an addresser may address him?

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How the person who himself prohibits people from saying "my slaves" and exhorts that they all are slaves of Allah, can say them "my slaves"!

If anybody, in spite of all such cogent arguments and crystal portents, insists upon calling himself to be servant, slave and bondman of the Prophet (ﷺ), then he practically denies above mentioned Koranic verses and Hadith. At the time of becoming a Muslim, one witnesses, besides unity and uniqueness of Allah, the Prophet (ﷺ) to be the Messenger and Slave of Allah. But who calls himself to be a slave of Allah's slaves, he did not enter the Islam at all.

## 12. A very easy device of legitimating what Allah illegitimated

None of the Muslims can deny inadmissibility of usury. Allah sent down a specific part of Surah Baqara [The Cow] wholly and exclusively revealing inadmissibility of usury. A usurer was declared a hellish person ad infinitem:

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَ حَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَاسَلَفَ ؕ وَاَمْرُهٗۤ اِلَى اللّٰهِ ؕ وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ج هُمْ فِيْهَا خٰلِدُوْنَ ۞ [البقرة:٢٧٥]

*"Allah has permitted trading and forbidden usury; to whom an admonition reaches and he gives over, he may have what in*

*past, and his affair is committed to Allah; but those who revert, they are the inhabitants of Fire, wherein they shall dwell forever." (2:275)*

and described that there was declared war by Allah and His Messenger against usurers:

يَـٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَذَرُوْا مَابَقِيَ مِنَ الرِّبٰوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۞
فَاِنْ لَّمْ تَفْعَلُوْا فَأْذَنُوْا بِحَرْبٍ مِّنَ اللهِ وَ رَسُوْلِهٖ ج [البقرة:٢٧٨، ٢٧٩]

*"O Believers! Fear Allah and leave what remains of usury, if you are Believers. If you do not, then take notice of war from Allah and His Messenger." (2:278, 279)*

The Messenger of Allah (ﷺ) brought in its badness much more than incestuous liaison with mother. He stated:

اَلرِّبٰو سَبْعُوْنَ جُزْءً اَيْسَرُهَآ اَنْ يَّنْكِحَ الرَّجُلُ اُمَّهٗ

*"There are seventy degrees of usury, least of which is like one's marriage with his mother." (Mishkat: Kitabul Buyu, Chap. Ar-Riba)*

But Yousuf Ludhianvi Saheb devised a very easy device to make admissible and pure such an abominable and evil ting viz. one may run his affair through borrowing from some non-Muslim and pay off that loan from usury. [Daily Jang, Karachi, dated May 1, 92, July 24, 92, etc.]

This very "prodigious personality", in his weekly column of Daily Jang, and Mufti Shafi Uthmani Saheb, in "Masaile Jadidah", declared the interest given by the employer to government and private employees on provident fund to be legitimate and lawful by holding it an assistance, aid, grant or a sort of prize extended by the organization to its employees.

Those who tell beads of their elders' scholarship, should seriously consider this for a little moment that isn't it a mockery with the verses revealed by Allah? Are they those very "blessed persons" and "sacrosanct souls" with whose existence exists "Islam" today? Are they those about whom it is belauded that:

*"Ulamae Deobund is the other name of those sacrosanct whose holy hands played prominent role in propelling the boat of Islamic nation to the "intended shore" that was reeling into crises. They made themselves a great stumbling block against inroads of Wrong upon Islamic religion." [Aqaid Ulamae Deobund, p.12]*

It may be asked from them as to what was the "intended shore"? Whether against complete obedience to Allah and His messenger or raveling into whirlpool of personages? Causing pure and true fellowship of the Koran & Hadith or entangling into maze of Fiqah? Educating to earn and eat legitimate and lawful or validating illegitimate and unlawful? And whether making themselves "a great stumbling block" was against inroads of Wrong or in the way of Right? Upon them comes true the following verse of the Koran that:

قَدْ ضَلُّوْا مِنْ قَبْلُ وَ اَضَلُّوْا كَثِيْرًا وَّ ضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ [المائدة:٧٧]

*"they went astray before, and led astray many, and strayed from the even way." (5:77)*

Today, these cultists accept blindly whatever their elders utter; they are always ready to lay down their life on them; their tongues remain sodden in extolling them. But, let it not happen that they might begin saying in the Hereafter:

يٰلَيْتَنَآ اَطَعْنَا اللهَ وَ اَطَعْنَا الرَّسُوْلَا ۞ وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَ كُبَرَآءَ
نَا فَاَضَلُّوْنَا السَّبِيْلَا ۞ رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا
كَبِيْرًا ۞ [الاحزاب: ٦٦، ٦٧، ٦٨]

*'Ah! Would that we had obeyed Allah and obeyed the Messenger.' And they shall say: Our Lord! We obeyed our chiefs and our elders, and they led us astray from the way. Our Lord! Give them double chastisement and curse them with mighty curse. (7:38)*

رَبَّنَا هٰٓؤُلَآءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ط [الاعراف:٣٨]

*"Our Lord! These led us astray, so give them double torment of the Fire." (7:38)*

## 13. Theophany [i.e. seeing Allah Almighty]

When Moses (عليه السلام), the most exalted Messenger of Allah, who had had the unique honour of talking with Allah personally, requested Him on the Mount to have His vision:

قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ط [الاعراف:١٤٣]

*"My Lord! Show me (Yourself) that I may gaze upon You." (7:143)*

it was replied:

لَنْ تَرٰنِيْ

*"you cannot see Me at all" (7:143)*

It is proved by Hadith also that no human being, even the prophets as well, can see their Lord. Bukhari & Muslim have reported the narration of Ayesha (Allah was pleased with her) as final and decisive verdict in the matter:

> *It was asked from Ayesha (Allah was pleased with her) that if the Prophet (ﷺ) saw his Lord. She said, "Having heard you, I got flustered. Don't you know these three things that whoever told them to be happened, he undoubtedly told a lie i.e.: who said that the Prophet (ﷺ) did see his Lord, he verily told a lie.' Then she recited these verses from the Koran:*
>
> لَاتُدْرِكُهُ الْاَبْصَارُ وَهُوَيُدْرِكُ الْاَبْصَارَ ج وَهُوَاللَّطِيْفُ الْخَبِيْرُ[الانعام:١٠٣]
>
> *"Vision comprehends Him not, but He comprehends (all) vision; He is the Subtle, the Aware." (6:104)*
>
> وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللهُ اِلَّاوَحْيًا اَوْمِنْ وَّرَآئِ حِجَابٍ [الشورىٰ:٥١]
>
> *"And it is not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil." (42:51)*
>
> *Then she said, "And that who told you that the Prophet (ﷺ) did know as to what would happen the next day, he verily told a lie." Then she recited this verse:*
>
> وَمَا تَدْرِىْ نَفْسٌ مَّاذَاتَكْسِبُ غَدًا ط [لقمٰن:٣٤]
>
> *"No soul knows what it will earn tomorrow." (31:34)*
>
> *Then she said, "And that who told you that the Prophet (ﷺ) did conceal any thing, he verily told a lie." Then she recited the following verse:*
>
> يٰۤاَيُّهَاالرَّسُوْلُ بَلِّغْ مَآاُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ط وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ط [المائدة:٦٧]
>
> *"O Messenger! Deliver what has been revealed unto you from your Lord, for if you do it not, you will not have delivered His message." (5:67)*
>
> *[Bukhari: Kitabut Tafsir, Chap. Surah Najam/Muslim: Kitabul Iman, Chap. Ma'ni Qaulillahi.......]*

Imam Muslim has established in Kitabul Iman of his Sahih the following chapter:

> "معنى قول الله عزوجل **وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى** و هل راى النبى ﷺ ربه ليلة الاسراء"
>
> *Meaning of the saying of Allah: 'and verily he saw him descending yet another time' (53:13) and whether the Prophet (ﷺ) saw his Lord at the Night of Ascension*

and has taken down many narrations in exegesis of the verse under caption. In one of them, he reported from Ayesha (Allah was pleased with her) in this manner:

> *Masrooq related that Ayesha (Allah was pleased with her) told him, "That are three things, who ever told them, he ascribed lie to Allah: who thinks that Muhammad (ﷺ) beheld his Lord, he ascribes lie to Allah." Masrooq said, "O mother of believers! Don't hurry. Let me say something. Hasn't Allah said:* وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ *'Surely he beheld him on the clear horizon.' (81:23)* وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى *'And verily he saw him descending yet another time (53:13)' Ayesha (Allah was pleased with her) said, "I was the first in this Ummah who had inquired the Prophet (ﷺ) about three verses. He had told:*
>
> اِنَّمَا هُوَجِبْرِيْلُ عَلَيْهِ السَّلَامُ لَمْ اَرَاهُ عَلٰى صُوْرَتِهِ الَّتِىْ خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَاَيْتُهُ مُنْهَبِطًا مِّنَ السَّمَآءِ سَادًّا عِظَمُ خَلْقِهٖ مَابَيْنَ السَّمَآءِ اِلَى الْاَرْضِ
>
> *'Verily it is Gabriel. I never saw him in his own real countenance save these two occasions [as mentioned in the above verses]. I saw him descending from heaven and his constitution had filled the space between heaven and earth.' Then Ayesha (Allah was pleased with her) said, "Haven't you heard that Allah says ............." [the remaining report is identical to the above report of Bukhari]*

In this very chapter, it has been reported, contrary to the above narration of Ayesha (Allah was pleased with her), the saying of Abdullah bin Abbas (ؓ) also that the Prophet (ﷺ) saw Almighty Allah twice through his heart. It is submitted in this regard that it is Abdullah's personal opinion whereas Ayesha (Allah was pleased with her) related the saying of the Prophet (ﷺ). in other reports of the same chapter, Abdullah bin Masood (ؓ) and Abu Hurairah (ؓ) also have inferred by way of the verse under consideration the vision of Gabriel.

If Surah Najam and Takvir are studied, it will transpire that there is found inter-likeness in their subject matter. The verses of Surah Najam: مَاضَلَّ صَاحِبُكُمْ وَمَا غَوٰى [your companion is not astray, nor perverted] عَلَّمَهٗ شَدِيْدُ الْقُوٰى [taught him by one mighty in power] وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى [and verily he saw him descending yet another time] are seconded

by the synonymous verses of Surah Takvir: إِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ [this is in truth the word of an honoured messenger] ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِيْنٍ [mighty, established in the presence of the Lord of the Throne] مُّطَاعٍ ثَمَّ أَمِيْنٍ [obeyed and trusted there] وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ [your companion is not possessed] وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِيْنِ [surely he beheld him on the clear horizon]; and at both the places is meant seeing just Gabriel and learning the Koran from him by the Prophet (ﷺ). Moreover, there is also reported in the under consideration chapter of Muslim that Abu Zar Ghaffari (رضي الله عنه) asked the Prophet (ﷺ) whether he saw his Lord. The Prophet (ﷺ) replied, نُوْرٌ أَنَّى أَرَاهُ "(there was) a light, how could I see Him." The other narration that follows it, reports these words: رَأَيْتُ نُوْراً "I saw (there) a light." By reporting narration of Abu Moosa Ashari (رضي الله عنه), just thereafter, Imam Muslim elucidated that as to what was the light that was seen. Abu Moosa (رضي الله عنه) reported that the Prophet (ﷺ) taught his companions five things:

أَنَّ اللهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَّنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّوْرُ ...... لَوْ كَشَفَهَا لَحَرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

*"That Allah does not sleep, and it is not seemly for Him that He may sleep; He inclines the balance and lifts it up; to Him alone is brought night's performance before day's performance and day's performance before night's performance: and the light is His veil.......if He may open it, rays of His face may burn down His creature wherever they reach."*

Thus, it got proved that the light, which the Prophet (ﷺ) had seen, was the veil of Allah; that was not, at all, Allah Himself because light is a creature of Allah, Allah is its Creator [discussion about "light" comes ahead].

Establishing the other chapter:

"اثبات روية المؤمنين في الاخرة ربهم سبحانه و تعالىٰ"

*"Affirmation of Allah's vision by the Believers in the Hereafter"*

after that argued above, Muslim has reported the saying of the Prophet (ﷺ) that when all those who deserve paradise, would enter the paradise, Allah would ask them if they desired anything more. They would say: haven't You brightened our faces? Haven't You entered us the paradise and saved from the hell [then what else we can demand]? Then the veil would be lifted and that while they would have nothing more cherished than beholding their Lord. The Prophet (ﷺ) said: You will see your Lord in the Hereafter, nothing will be hampering His vision, like you see the full moon or the sun in a bright day."

This may be the decisive conclusion of the Koran and Hadith that nobody can see Allah Almighty, but see the accomplishments of cultist people that they have vision of Allah, whenever they so desire! They, accordingly report many such accounts: Zakaria Kandhelvi wrote in his "Fazaile A'mal" that Ahmed bin Hanbal saw Allah Almighty in the best form.

[Fazaile A'mal, p.236. Referring to this very Ahmed bin Hanbal, Ashraf Ali Thanvi has written in his book "Nashrut Teeb" (p.58) that the Prophet (ﷺ) had seen Allah, that is repugnant to the proven conclusion of the Koran and Hadith, as mentioned above.]

As per saying of Yousuf Binnori, his father Zakaria got Allah's vision many times.

[The article "Basair-o-Ibr" appeared in monthly Bayynat, August, 1975, which Yousuf Binnori wrote on his father's demise and wherein he disclosed a number of amazing rather transfixing stories of his late father.]

When his disciple expressed his desire of seeing Allah, Sheikh Fakhruddin Nizami told him a very simple method i.e. to go on bed without offering Esha prayer. He didn't do so and could not have Allah's vision. Once he slept without offering Sunnah prayer of Esha. He got vision of the Prophet (ﷺ) who complained of not offering Sunnah. He immediately offered Sunnah. When he apprised his Sheikh of the happening, he told: had you not offered Farz Salah also, then you would have had vision of Allah and He too would complain the same. [Al-Khair, march 1992, p.34]

In the exordium of his book "Fayuzul Haramain", Shah Waliullah has written:

> *"It is Allah's great prize that He blessed me in 1143 AH the opportunity to pilgrimage the Holy Ka'ba and visit the Holy Prophet (ﷺ). Much excelsior than it, I got such bounty that I pilgrimaged with vision and recognition of Lord and experienced no veil or hampering."*

[w/r A'inae Sulook by Nisar Ahmed Khan, p.73]

Namely, he saw Allah without any impediment or obstacle. His father's stories of such kind have crossed all bounds and are beyond all rational limits of sense. Shah Waliullah wrote his one such story:

> *He used to say that one night I dreamt that quasi Allah Almighty comes to my home. I feel sorry and ashamed on account of scanty space and disorder at the house and due to all those affairs that are undesirable in presence of elders. But from His side are expressed unbound blessings and benedictions. When the day broke, I haply visited Hafiz Abdul*

*Latif at his home. He offered me sitting inside and began expressing shame and shyness over insufficient space of the house. I said that I saw Allah Almighty that night, I too was feeling ashamed very much in the similar manner but it kept on showering kindness and bounties. The writer [Shah Waliullah] says that this story also denotes upon disposing affairs of Allah's creature through His help because in this story the denotative of the Right Himself emerged in the form of the Right. [Infasul Arifeen: pp.65,66]*

The adjoining next story is so shameful that one feels high sense of shame and mind gets constrained to think over as to which service these people did render to the religion through such stories? However, it is only hinted to such extent that in this story, father of Shah Waliullah embraced Allah Almighty in the form of a woman.

It is quite astonishing that vision of Allah of could not be had even by His most exalted servants i.e. the prophets (peace be upon them) and companions of the Prophet (ﷺ), and they kept on aspiring such excellence; but who they are who not only have regular vision of Allah, but Allah visits their homes and they embrace Him!

## 14. Vision of the Prophet (ﷺ)

Upon study of cultists' literature, this thing frequently comes to look here and there that, in spite of preferring, as per unanimous consensus of Sahaba, the company of his Highest Companion i.e. the Lord of Universe, the Holy Prophet (ﷺ) continues to meeting them by coming in the world off and on; what to speak of coming into one's dream that has no worth, he personally comes with his elemental body to meet some "high accessing" persons:

*"Hazrat Ghauthul Azam Syed Abdul Qadir Jilani says: once I saw the Chief of World [i.e. the Prophet (ﷺ)] before Zuhr Salah. He (ﷺ) said, 'O son! Why don't you sermon the people.' I said, 'I am a Persian, what I can sermon before the eloquent savants of Baghdad.' He asked me to open my mouth. I opened my mouth. He poured saliva of his blessed mouth in my mouth for seven times and asked me to sermonize the people and call them to the way of Allah. Accordingly I took seat after Zuhr Salah. People crowded over there in a large number. In the meantime, there came Hazrat Maulana [our lord] Ali (Allah graced his countenance) and asked me: 'O son! Why don't you sermon.' I said: 'O grandfather! I've got awed.' He said, 'O son! Open your mouth.' I opened my mouth. He poured saliva of his mouth in my mouth for six times." [Fatawa Ibne Hajar Makki w/r Bayazul Aulia by Idara Islamiat, Lahore, p.260]*

Sheikh Abdul Haque Dehalvi writes about this very Persian Jilani that:

*"All the divine saints and all the prophets with their bodies and souls, and jinns and angels would present in the holy assemblage of Abdul Qadir Jilani. The Holy Prophet (ﷺ)would also grace the occasion for instructions and support. Hazrat Khazir used to pass most of his time in this highly blessed gathering and with whomsoever he would come across, he would urge him upon attending the gathering. Moreover, he used to assert that whoever wishes salvation and emancipation, it is incumbent upon him to always present himself in that holy assemblage." [Akhbarul Akhiar, p.32/Karamat-e-Ghauthul Azam, p.36]*

Sometimes the Prophets (ﷺ) comes here to lay foundation of Darul Uloom Deobund. [Mubashshirate Darul Uloom, p.54/Deobund Number of Darul Uloom, p.139 w/r Deobundiyat by Abdus Sattar Khan Niazi Ahle Hadith of Sargodha, p.12] Sometimes he comes to audit accounts of Madrisah-e-Deobund. [Hikayate Aulia, Hikayat No.439] He visits Deobund so frequently that by living among them, he has learnt Urdu language also. [Albraheen-e-Qatia by Khalil Sahranpuri, w/r Khwaboon mein deedare Rasool ki Haqiqat by Saeed bin Aziz Yousufzai, p.76]

Narrating his travels to Medinah, Shah Waliullah wrote:

*"Similarly I got the visible vision of the Holy Prophet (ﷺ) and not that like vision of blinds. Such a holy vision is far excellent to me than all other bounties. [Fayuzul Haramain, w/r A'inae Sulook, p.73]*

Namely it was not a kind of visionary vision or a somnial one rather it was a perspicuous and a wide awake vision. When this very Shah Saheb gets worry about minority of his children, whilst dying, the Prophet (ﷺ) comes and consoles him saying:

*"Why do you worry about, your children are just like my ones." [Hikayate Aulia, Hikayat No.6]*

Their such belief has been discussed in the preceding pages that the Prophet (ﷺ) is very much alive in his temporal grave; he listens to the salam greeted there and reciprocates it; and that is greeted from distance, angels convey it to him. Now this point calls for comprehension that when, as per their sayings, the Prophet (ﷺ) was supposedly calling on Shah Waliullah at Delhi or had gone Deobund for audit, then his grave at Medina became empty and the salam offered near the grave got useless! Moreover, it may be replied that did the Koranic verses regarding an eternal barrier between the living persons of mundane and dead of super-mundane, and revival of life after death only one the Doomsday (23:15, 16, 100) all go futile and ineffective?

There is no limit of the presumptive stories of visiting one's dreams by the Prophet (ﷺ).*

[* It may be cleared that nobody comes in dreams of any person; nor anyone penetrates someone's mind and interferes his thoughts rather these are his own thoughts during sleep that he looks somebody in dreams because dreams are a psychological phenomenon of Allah's authority. Whatever the things and events a human being observes or thinks thereupon while awake, their some amount is stored in his subconscious mind and rise to surface of conscious mind during sleep. Therefore, it is not right to say that such and such prophet or a saint come to one's dream.]

They drowsed a little and there came the Prophet (ﷺ)! The stories of Yousuf Binnori's father look like jokes: he did not lend his neighbour, the Prophet (ﷺ) immediately appeared to him in dream and admonished for not lending; he beat a cat and expelled it from his house, the Prophet (ﷺ)
Came in dream and reprimanded him; when he fell sick, the Prophet (ﷺ) came in dream and began saying:

> *"When you fall sick, I also fall sick; when your head aches, my head also aches." [Bayyanat, August 1975, p.7]*

Not only this, but he personally comes to his home and informs his attendant Badsha Khan this also that:

> *"Not you alone are serving Zakaria, I'm also doing this job." [Ibid. p.8]*

He comes to Haji Imdadullah Mahajir Makki in dream and tells his sister-in-law:

> *"You rise! You aren't able to this job of cooking food for guests of Imdadullah, I'll cook food for his guests." [Tazkiratur Rasheed, Part.I, p.46/Imdadul Mushtaq, p.17]*

The attendant of Zakaria Kandhelvi - the author of Fazail-e-A'mal, saw the Prophet (ﷺ). He offered Salat-o-Salam on his master's behalf and requested to pray for his [Zakaria] health. The Prophet (ﷺ): I pray my own for him, he needs not to remind me. Then he got busy in praying for him. [Bahjatul Quloob, p.26] He appeared to scholar of Medinah, Sheikh Saeed Takrovi, in dream and told him that he had come to participate funeral of an Indian scholar Khalil Ahmed Saharanpuri. [Tazkiratul Khalil: p.427]

On the day of Molvi Barkaat Ahmed's demise, Molvi Ameer Ahmed dreamt the Prophet (ﷺ) riding on a horse. He asked as to where he was going. The Prophet (ﷺ) replied: To offer Janaza [funeral prayer] of Barkaat Ahmed. Raza Khan Barelvi says: By the grace of Allah, I led that blessed Janaza. It means that he became Imam of the Prophet (ﷺ) who offered funeral prayer in his obedience! Not only offered Salah, but also got in the grave for burial. Accordingly, Raza Khan Barelvi says that: when I entered the grave to bury Barkaat Ahmed, I felt that very smell that I had found for the first time near Rozae Anwar [i.e. the grave of the Prophet (ﷺ)]. [Malfoozat: Part.II, p.27]

The story about visit of the Prophet (ﷺ) during illness of Shah Waliullah"s father is wroth mentioning, for herein have gathered many master pieces of knowing the unseen rather omniscience:

> *The holy father used to say: once I suffered from fever. This ailment aggravated and lengthened. I despaired of the life and shut my eyes. I began dozing. There appeared in that doze Hazrat Sheikh Abdul Aziz and said: The Prophet (ﷺ) is coming to see you; possibly he may come from this side where are lying your feet, therefore your cot be set to such a direction that your feet may not be there. I awakened. I was so weak to speak. I indicated the people present there. They turned my cot. In the meantime the Prophet (ﷺ) came and asked: i.e. how are you my little son? Suavity of these words got on me and there occurred amazing ecstasy and lamentation from me. The Prophet (ﷺ) took me in his lap in such style that his holy beard was on my head. His shirt soaked with my tears. My rapturous condition calmed down gradually. There came to my mind the thought that it had been my cherished desire for a long time that I may have holy hair of the Prophet (ﷺ). he became aware of that thought; he swept his hand on his holy beard and put in my hand two holy hair. There passed in my*

*mind the thought that those hair may remain with me while I awake. He knew that thought too and said that: those hair would remain with you in that condition also. Then he gave me the good news of complete recovery and a long life. Thereafter, I awoke. I called for a lamp. I saw that hair were not in my hand. I grieved and meditated towards to the Prophet (ﷺ). there again overcame doze on me and there emerged the Prophet (ﷺ). He said, "My son! You should know that I've kept those two hair under your pillow just for safety. You can have them from there." When I came to sense, I took them and stored in a safe place with honour and respect. Thereafter, my fever vanished completed and in its wake I got very weak. My relatives thought that it was the coolness of anticipating death. They would weep but I had no power to talk. I would just move my head my head. Awhile after my real strength returned and I got complete recovery. [Infasul Arifeen: p.74,75]*

Shah Waliullah has written a book under the title of "Fayuzul Haramain" in which he has reported his hundreds of meetings with the Prophet (ﷺ) in Haram of Medinah and learning from his occult and mysterious knowledges. Every page of this book gives an account of meeting with the Prophet (ﷺ), whether awakingly or apocalyptically; so what one may bring-in any extract therefrom. Likewise, in his other book entitled "Durre Thamin", he has narrated his forty such stories whom he has given the name of "Hadith" and has claimed that they had been reported after hearing them directly from the Prophet (ﷺ). whilst visiting the Haramain [i.e. Makkah and Medinah], Shah Waliullah was conferred with a pen from Hasan and Hussein - grandsons of the Prophet (ﷺ) and the Prophet (ﷺ) covered him with his own coverlet, upon which there got exposed on him treasures of 'knowledge & gnosis' * and then that "blessed pen" emitted such "rare pieces of master work" that the world grew ecstatic over them! Specimens of some of that master pieces will be brought-in under discussion on Sophism ahead.

[* Hujjatullahil Baligha, Fayuzul Haramain, Durre Thamin w/r Tazkira Shah Waliullah by Manazir Ahsan Gilani, pp.268,269]

Hussein Ahmed Madani wrote:

*A man was taking curd alongwith food that tasted sour. It came from his mouth, "Curd of Medinah is sour." Right that night he got vision of the Prophet (ﷺ) who said, "Curd of Medinah is sour! Get out there where you could find a sweet one." That man got worried very much. When he related the happening to the elders of Medinah, it was advised to visit shrine of Hamza (رضي الله عنه) and pray through his mediation. He went there and prayed as such. He got vision of Hamza (رضي الله عنه) at night who told him to leave Medinah forthwith if he wanted safety of his faith. [Al-Ashraf, November 1991, p.13]*

Sometimes they claim that the Prophet (ﷺ) came in their dream and stressed upon adhering to their specific cult. Those who belong to various cults and impose on each other the decrees of infidelity, heresy and aberration, they all narrate such stories that uphold their stand, corroborate their view point and testify their cult. So-called Ahle Hadith [i.e. followers of a specific school of thought] for Taqlid [i.e. imitating their Imams] and the latter declare the former to be gone astray for being "Ghair Muqallid" [i.e. not imitating]. But it is quite interesting that Shah Waliullah, who is a common "saintly elder" of these two kinds of people, disclosed about himself that his mind was rather averse to Taqlid ab initio, but the Prophet (ﷺ) himself ordered him to follow all four religions of Fiqah. [Fayuzul Haramain, p.227] It is quite famous among followers of Tableeghi Jamat that their one elder Abdul Wahab dreamt the Prophet (ﷺ) and brought-in their Raiwind styled preaching work before the Prophet (ﷺ) who agreed with it and becoming happy with their endeavours, granted approval also. For this very Abdul Wahab, the Prophet (ﷺ), as per their claims, appeared to their another elder Mufti Zainul Abideen and exhorted him: say Abdul Wahab not to gather huge crowd, only 313 are needed. And this one is uttered by almost every fellow of Tableeghi Jamat, and that was mentioned by Abul Hasan Ali Nadvi in his book entitled "Maulana Ilyas ki Deeni Dawat" that Molvi Ilyas started preaching campaign under order of the Prophet (ﷺ). If the books entitled Fazaile Durood, Fazaile Hajj, Fazaile Sadaqat, etc. written by Zakaria Kandhelvi upon motivation of his uncle Molvi Ilyas, are gone through then it will come to know that viewing the Prophet (ﷺ) in dreams is a mere game, whoever so wished he played it. In the book entitled "Bahjatul Quloob", there have been accumulated forty master pieces of this very Zakaria Saheb in which has been given an extremely amazing account of his meetings with the Prophet (ﷺ) in dreams and in awakening.

In short, there is a host of such stories that have no terminus. When it is asked from the cultists as to how did they determine that the vision they got in dreams was just that of the Prophet (ﷺ), in view of the fact that they never did see the Prophet (ﷺ) as he had been hundreds of years ago, they instantly assert that it was the vision right that of the Prophet (ﷺ) as he himself has said that: Devil cannot adopt my resemblance. Right. Whatever the Prophet (ﷺ) said, it was quite right. But he never said that the Devil cannot deceive in dream those who could not see the Prophet (ﷺ) in his life time; nor this that the

Devil cannot appear in dream in any other from and still impress upon those who could not see the Prophet (ﷺ) in his life that he is their Holy Prophet (ﷺ) that the dreamer could be cheated. To avoid this reasonable argument, a way out has been discovered and it is argued that if the person dreamt tells something according to the Koran and Hadith, then he must be the Prophet (ﷺ) as the Devil cannot tell a right thing. This too is not correct because, according to a Hadith reported by Bukhari, the Devil told Abu Hurairah (ؓ) the excellence of the Koranic verse "Ayatul Kursi", and the Prophet (ﷺ) confirmed his statement in these words: اَمَـا اَنَّـهٗ قَـدْ صَـدَقَكَ وَ هُوَ كَذُوْبٌ "Surely he told you the right thing although he is a big liar." [Bukhari: Kitabul Kafala, Chap. Iza Vokila Rajulan ……]

This shows that the Devil can tell a right thing also. Moreover, warning His believing servants off the Devil, Allah has cautioned in the Koran that:

فَلَايَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۞ [لقمٰن: ٣٣، فاطر: ٥، الحديد: ١٤ وغيره]

*[Beware!] Let not the Deluder delude you concerning Allah." (31:33, 35:5, 57:14, etc.)*

It came to know that the Devil can delude about Allah, on just that account Allah has warned to be alert in this regard.

As a matter of fact, this dream affair has become a kind of business. Most of the claimants of having vision of the Prophet (ﷺ) in dreams cook-up such stories to impress upon people their piety and superiority. How amusing that he appears to Barelvis in dreams *

[* There written such numerous stories in Faizan-e-Sunnat of Ilyas Qadri, Malfoozat of Raza Khan Barelvi and many other books of Barelvi school of thought.]

who are held as heretic by Deobundis and infidel by Ahle Hadith; and also in the dreams of Deobundis **

[A number of such stories have been reported in Hikayat of Fazaile Durood and Fazaile Hajj.]

whom Barelvi declare as blasphemer & infidel and Ahle Hadith as astray from the right path; Ahle Hadith also claim to see the Prophet (ﷺ) in dreams; they claim that he came in dream and negated the Muqallideen [i.e. Barelvi & Deobandi].***

[*** Shah Waliullah has narrated many stories of his father and uncle in Infasul Arifeen regarding the Prophet's vision. Recently, Ehsan Ilahi Zaheer also claimed to see the Prophet (ﷺ) in dream. His book "Mirzaiyat aur Islam" [pp.24,25] be seen for reference.]

They are those whom the other two schools of thought entitle "Wahabi"; Barelvi hold them to be infidel and Deobandi as astray. Above all, Shiite also claim to have vision of the Prophet (ﷺ).****

[**** Their many books regarding Karbala Tragedy contain such stories that the Prophet (ﷺ) appeared in dream and informed about killing of his grandson, showed the place where he had to be martyred, etc.]

About whom the other three schools hold different opinions: some of them openly declare them to be infidels and polytheists and some hold them to be astray. In this manner the reality of the belief about seeing the Prophet (ﷺ) in dreams gets overt that these all are baseless and unfounded things: they are mere ruses and stratagems just to defend their respective cults and gain supremacy on other cults; but actually they all are calumny and slander upon the Prophet (ﷺ). how ignorant and careless they are of the Prophet's saying that:

مَنْ يَقُلْ عَلَيَّ مَالَمْ اَقُلْ فَلْيَتَبَوَّ أ مَقْعَدَهٗ مِنَ النَّارِ

*"Who ascribes to me what I didn't say, he may seek his abode in the Hell." [Bukhari: Kitabul Ilm, Chap. Mun Kazaba Alan Nabi (ﷺ)]*

لَا تَكْذِبُوْا عَلَيَّ فَاِنَّهٗ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّار

*"Don't attribute false to me, for who attributed false to me, he will go to the Hell." (Ibid)*

مَنْ كَذَبَ عَلَيَّ فَلْيَتَبَوَّ أ مَقْعَدَهٗ مِنَ النَّار

*"Who leveled false upon me, he may seek his abode in the Hell." (Ibid)*

They ascribe a false claim to the Prophet (ﷺ) that he came in the dream and told such and such things, although there is found not a single narration that may report that the Prophet (ﷺ), after his demise, did ever come to any of Sahabi (ؓ) and told anything, whereas how critical, crucial and chaotic disasters fell upon this Ummah: During the caliphate of Abu Bakar (ؓ), Arab Bedouins apostatized, paying Zakat was refused, there sprang up pseudo-prophets; a severe drought fell-upon during caliphate of Umer (ؓ), it was so severe that dust began traveling all around and on such account the year was named as A'amur Ramadah [The Year of Ashes]; rebels raised their heads during caliphate of Uthman (ؓ) and assassinated him accordingly; swords of Muslims showered with blood of fellow Muslims in Jamul and Siffin battles during caliphate of Ali (ؓ) guidance from the Prophet (ﷺ) was badly needed in such disasters and crises. Here is claimed arrival of the Prophet (ﷺ) in dreams for admonition on not lending the neighbour and beating the cat, for visiting and nursing a patient, and for participating a funeral and burial as well. But he never appeared to any of his Sahaba in dreams though they came across how catastrophic afflictions. Are they much excelsior than Sahaba and closest

to the Prophet (ﷺ) that he often visits them in their dreams [in spite of their not seeing the Prophet (ﷺ) during his life], calls on Shah Waliullah with his elemental body, attends discourse of Abdul Qadir Jilani, goes to Deobund for checking accounts book! What's all it about? Isn't it a mockery?

Beside the Prophet (ﷺ), they call for in dreams other persons also with their temporal bodies e.g. as per report of Ashraf Ali Thanvi, Molvi Qasim Nanotvi came after his death with his elemental body and warned Mehmood Hasan to keep aloof of the tussle between two Molvis. [Hikayat Aulia, Hikayat No.246] They "earn beneficence" from them in dreams also: such as father of Yousuf Binnori who, as per his saying, learnt complete Jamia Bukhari in dream from Imam Bukhari; [Bayynat, August 1975, p.7] and also the story of Imdadullah Mohajir Makki who had reached Makkah without any provision in utter repugnance to the Divine Order of "taking provision for pilgrimage to Makkah" and when did he starve for nine days, Moinuddin Chishti Ajmeri who had died hundreds of years ago, came to him crossing all barriers of Barzakh and helped out his disciple and, so to say, rendered many Koranic verses ineffective and futile, such as:

> *"Behind them is a barrier until the day they shall be raised up." (23:100)*
>
> *"Do they not see how many a generation We have destroyed before them, and that they do not return to them? (36:31)*
>
> *"Then after that you shall die, then on the Day of Resurrection you shall be raised up." (23:15,16)*
>
> *"And if Allah touches you with harm none can remove it but He." (10:107, 6:17)*

It cherishes to copy the words of Haji Saheb; one may go through it should applaud that what "service" such people have rendered to the religion:

> *"When I came to Makkah for the first time I had to starve so much so that I could not find anything for nine days except the holy water of Zam Zam. I asked for some friends after three days to borrow but they refused despite being capable. It transpired that it was my trial. So I determined that I would not borrow as well though my condition had reached to such extent that it was difficult to move due to weakness. Eventually, Khawaja Ajmeri came to this mundane world on the ninth day and said to me: O Imdadullah! You had to bear much afflictions. Now expenditure of millions of rupees is fixed at your hands." I said that it was an onerous responsibility. It was said, "Well. As you like. But you will find provision as per your requirement." Since then, my daily expenses are met without asking others for the purpose.*

[Imdadul Mushtaq: p.110]

## 15. Illiyien & Sijjeen

It is another well-known belief of the cultists, for which needed no reference, that Illiyien and Sijjeen are two strata of Barzakh: upper one is called Illiyien where do live souls of prophets, Sahaba, saints, pious and other believers; and the lower one is called Sijjeen where are confined souls of disbelievers and impious people. The Koran also speak about these Illiyien and Sijjeen, but in what manner:

اِنَّ كِتٰبَ الْفُجَّارِ لَفِىْ سِجِّيْنٍ ۞ وَمَآ اَدْرٰكَ مَاسِجِّيْنٌ ۞ كِتٰبٌ مَّرْقُوْمٌ ۞
وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۞ [المطففين ۷، ۸، ۹]

*"No indeed; the Register of the vile ones is in Sijjeen; and what do you know that what the Sijjeen is - a written record." (83:7,8,9)*

اِنَّ كِتٰبَ الْاَبْرَارِ لَفِىْ عِلِّيِّيْنَ ۞ وَمَا اَدْرٰكَ مَا عِلِّيُّوْنَ ۞ كِتٰبٌ مَّرْقُوْمٌ ۞
يَّشْهَدُهُ الْمُقَرَّبُوْنَ ۞ [المطففين ۱۸، ۱۹، ۲۰]

*"No indeed; the Register of the virtuous ones is in Illiyien; and what do you know that what the Illiyien is - a written record." (83:18,19,20)*

It is crystal clear from the above quoted verses that Illiyien and Sijjeen are names of two Registers wherein is kept record of deeds of pious and impious people. But cultist people have parted just the Barzakh into two sections. Right this has become their practice that they cause split-up in every thing: whether it may be the united Muslim Ummah which they divided into many factions and sects, or it may be the Barzakh which was also not spared and that too was severed into two strata albeit the matter of Barzakh is so esoteric that mundane people have no least sense of Barzakh and people of Barzakh have no sense about mundane world; "this is an intervening barrier till the Day of Resurrection." (23:100)

## 16. The Green Dome

There has been reported clear prohibition in Hadith by the Prophet (ﷺ) that:

*"Let graves be not reinforced, no construction be erected thereon, nor do confine by them."*

[Muslim: Kitabul Janaiz/Tirmidhi: Abvabul Janaiz, Chap. Karahiatut Tajsise Qubur…../Abu Dawood: Kitabul Janaiz, Chap. Bina alal Qabr/Nasai: Kitabul Janaiz, Chap. Azziadah alal Qabr, Albina alal Qabr/Ibne Maja: Kitabul Janaiz, Chap. Annahi anil bina alal Qubur wa Tajsisaha…]

He commanded that:

لَا تَدَعْ تِمْثَالاً اِلَّا طَمَسْتَهٗ وَلَاقَبْرًا مُّشْرِفًا اِلَّا سَوَّيْتَهٗ

*"Let no picture left but wiped out and no high grave spared but leveled (to the ground)."*

[Muslim: Kitabul Janaiz/Tirmidhi: Abvabul Janaiz, Chap. Taswiatul Qabr/Abu Dawood: Chap. Taswiatul Qabr/Nasai: Kitabul Janaiz, Chap. Taswiatul Qabr iza Rufiat)

He cursed those who adorn and adore graves:

لَعْنَةُ اللّٰهِ عَلَى الْيَهُوْدِ وَالنَّصَارٰى اتَّخَذُوْا قُبُوْرَ اَنْبِيَآئِهِمْ مَسَاجِدَ

*"Let curse be upon the Jews and the Christians who turned graves of their prophets a place of worship."*

[Bukhari: Kitabus Salah, Kitabul Janaiz, Chap. Qabrun Nabi/Muslim: Kitabul Masajid, Chap. Nahi un-binail Masajid alal Qubur/Abu Dawood: Kitabul Janaiz, Chap. Albina alal Qabr/Nasai: Kitabul Janaiz, Chap. Ittikhazul Quburi Masajid, Kitabul Masajid, Chap. Annahi un-ittikhazil Quburi Masajid]

Likewise, he said:

اُولٰٓئِكَ قَوْمٌ اِذَا مَاتَ فِيْهِم الْعَبْدُ الصَّالِحُ [اَوِالرَّجُلُ الصَّالِحُ] بَنُوْا عَلٰى قَبْرِهٖ
مَسْجِدًا وَّ صَوَّرُوْا فِيْهِ تِلْكَ الصُّوَرَ اُولٰٓئِكَ شِرَارُالْخَلْقِ عِنْدَاللّٰهِ

*"They are those who used to build a worship place on the grave of a pious when he would pass away, and would make pictures there. They are the worst of Allah's all creatures."*

[Bukhari: Kitabul Janaiz, Chap. Bina-ul-Masajid alal Qabr/Kitabus Salah, Chap. As-Salatu-fil-Bayah/Muslim: Kitabul Masajid, Chap. Annahi un-bina-ul-Masjid alal Qubur …../Nasai: Kitabul Masajid, Chap. Annahi un-ittikhazil Qubur Masajid]

He forbade Muslim from this practice:

اَلَا وَاِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوْا يَتَّخِذُوْنَ قُبُوْرَ اَنْبِيَآئِهِمْ وَصَالِحِيْهِمْ
مَسْجِدَ اَلَا فَلَا تَتَّخِذُوا لْقُبُوْرَ مَسْجِدَ اِنِّىْ اَنْهٰكُمْ عَنْ ذٰلِكَ

*"O people! Listen to carefully. The people before you held the graves of their apostles and saints as the places of worship. Hear with open ears! Don't turn the graves into worshipping places. I forbid you from this practice."*

[Muslim: Kitabul Masajid, Chap. Annahi un-bina-ul Masjid alal Qubur/Nasai: Kitabul Janaiz, Chap. Ittikhazul Quburi Masajid]

But, if seen around, practice of the Prophet's believers will look antagonistic to all such exhortation of the Holy Prophet (ﷺ). If any cemetery is visited, few heirless graves will be found earthen. How Allah and His Messengers have been held in mockery and derision that graves all of those who are reckoned as saintly figures, the devotees of the Prophet (ﷺ), engrossed like unified with Allah, will come to look in re-inforced condition having master pieces of architecture built thereon in the form of lofty tombs and shrines which are termed by the masses as "Darbar Pak" [The Holy Court], "Rauza-e-Mubarak" [The Blessed Garden]. People throng there most avidly: someone invokes the enshrined person for a son and someone for a daughter; someone entreats for marriage of his daughters and someone seeks cure from illness; someone calls for good fortune in his business and someone demands for abundance and affluence in his subsistence. In short invocation is made here for fulfillment of all kinds of wants and wishes. Some people take the purpose of their coming here on the Ziarat of "Roza-e-Pak". The Prophet (ﷺ) told about Ziarat of graves that:

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا فَاِنَّهَا تُزَهِّدُ فِى الدُّنْيَا وَتُذَكِّرُ الْاٰخِرَةَ

*"O people! I had forbidden you from visiting graves, but now I let you because their vision diminishes inclination towards world and keeps the World hereafter remembered."*

[Tirmidhi: Abvabul Janaiz, Chap. Ziaratul Qabur/Ibne Maja, Kitabul Janaiz, Chap. Ziaratul Qubur]

And for this purpose graves of "saintly figures" are not particularized rather graves of Mushrik are also allowed as such. Nasai and Ibne Majah have established incorporated in their compilations the chapter of "Visiting graves of Mushrik" and have reported there-under the narration about seeking absolution by the Prophet (ﷺ) for his mother and that Allah did not let him pray for his mother's absolution but allowed him to visit his mother's grave:

زَارَ النَّبِىُّ ﷺ قَبْرَ اُمِّهٖ فَبَكٰى وَاَبْكٰى مَنْ حَوْلَهٗ فَقَالَ اسْتَاْذَنْتُ رَبِّىْ فِىْ اَنْ

اَسْتَغْفِرَلَهَا فَلَمْ يَاْذَن لِّىْ وَاسْتَاْذَنْتُ رَبِّىْ فِىْ اَنْ اَزُوْرَ قَبْرَهَا فَاَذِنَ لِىْ فَزُوْرُوْا الْقُبُوْرَ فَاِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ

*When the Prophet (ﷺ) visited his mother's grave he did weep and made weep the people around him. Then he said, "I sought permission from my Lord to pray for my mother's absolution but He didn't let me so. And when I sought permission to visit her grave, He did let me. So you do visit graves, for they remind you your eventual death."*

[Muslim: Kitabul Janaiz/Nasai: Kitabul Janaiz, Chap. Ziaratu Qabril Mushrik/Ibne Maja: Kitabul Janaiz, Chap. Ziaratu Quburi Mushrikeen. Wording of the report of Muslim is as follows:

قَالَ رَسُوْلُ اللهِ ﷺ اسْتَاْذَنْتُ رَبِّىْ اَنْ اَسْتَغْفِرَ لِاُمِّىْ فَلَمْ يَأْذَنْ لِىْ وَاسْتَأْذَنْتُهٗ اَنْ اَزُوْرَ قَبْرَهَا فَأُذِنَ لِىْ

*The Prophet (ﷺ) said, "I sought permission from my Lord to pray for my mother's absolution, He did not permit me; and when I sought permission to visit her grave, it was allowed."*

Here one important point is necessary to be pointed out parenthetically which is aimed just to bring-in the correct version and nothing else. Therefore, it must not be given a wrong colour. As per cultist people, parents of the Prophet (ﷺ) are reckoned among believing persons. So, they accordingly address them as "Hazrat Abdullah" and "Hazrat Amna". Whereas above mentioned narrations of Muslim, Nasai and Ibne Maja reveal that Allah did not permit the Prophet (ﷺ) to pray for his mother's absolution, upon which the Prophet (ﷺ) burst into tears because Allah has forbidden the believers in His Book from praying forgiveness for disbelievers:

مَاكَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْآ اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْآ اُولِىْ قُرْبٰى مِنْ م بَعْدِ مَاتَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ۞ [التوبہ: ۱۱۳]

*"It is not for the Prophet and for the Believers to pray for forgiveness of idolaters even though they may be near of kin (to them) after it has become clear that they are people of hell-fire." (9:113)*

This may be taken into consideration that had she been a believer, it would certainly have been permitted to pray for her forgiveness, rather seeking permission for the purpose would not have been needed at all. In the like manner, in another narration of Muslim, it has been reported that one Sahabi (رضي الله عنه) asked the Prophet (ﷺ), "Where is my father?" The Prophet (ﷺ) replied that in hell-fire. Upon this he became gloomy and took leave. The Prophet (ﷺ) called him back and solaced him saying, "Verily my father and your father, both are in hell-fire."

(Muslim: Kitabul Iman, Chap. The mention that he is in hell who died disbelieving and that intercession of near-stationed will not reach them, nor their relationship with them will benefit them any)

Another report of Muslim denotes that the Prophet's uncle Abu Talib did not embrace the religion of his nephew and upon provocation of Abu Jahal etc. - the arch enemies of Islam, he died on the religion of his father Abdul Muttalib and accordingly entered the hell-fire. But on account of benevolence he extended to the Prophet (ﷺ), he is in the upper portion of hell and is being given the lightest punishment i.e. he has been made put on shoes of fire with which his brain boils like a cooker. (Muslim: Kitabul Iman, Chap. Intercession of the Prophet (ﷺ) of the Prophet (ﷺ) for Abu Talib and reduction on this account in his punishment.]

It is quite obvious that an un-attended earthen grave is most suitable for the purpose of catching a lesson rather highly adorned marbled lofty structures. The places where flowers are poured in torrents, environment is so odoriferous, surrounding is so colourful and dazzling, how a person would get reminded of his eventual death and how he will lose inclination towards pleasure loving temporal life!

Allah's Messenger exhorted that:

اَتَجْعَلُوْا قَبْرِىْ عِيْداً

*"Don't hold my grave a place of fairing congregation."*
[Nasai w/r Mishkat: Kitabud Dawat, Chap. Salatu alan Nabi (ﷺ)]

And prayed:

اَللّٰهُمَّ لَاتَجْعَلْ قَبْرِىْ وَثْنًا يُّعْبَدُ

*"O Allah! Turn not my grave into an idol that may be adored."*
[Moatta Imam Malik: Kitabus Salah, Chap. Jamiatis Salah]

And warned the masses that:

اِشْتَدَّ غَضَبُ اللهِ عَلٰى قَوْمٍ اتَّخَذُوْا قُبُوْرَ اَنْبِيَآئِهِمْ مَسَاجِدَ

*"Allah's wrath rages towards the people who turn graves of their prophets into places of worship." (Ibid)*

Ayesha (Allah was pleased with her) reports that while suffering from the ailment in which he died, the Prophet (ﷺ) said:

لَعَنَ اللهُ الْيَهُوْدَ وَالنَّصَارٰى اتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَسَاجِدَ

*"May Allah curse upon the Jews and Christians who held graves of their Prophets as the place of worship."*

Thereafter she said that:

وَلَوْلاَ ذٰلِكَ لَاُبْرِزَ قَبْرُهٗ غَيْرَ اَنِّيْ اَخْشٰى اَنْ يُّتَّخَذَ مَسْجِدًا

*"Had it not been apprehended that the grave of the Prophet (ﷺ) might be turned into a place of worship, it would had been opened (i.e. would be built in open atmosphere and not in a covered private chamber)." [Bukhari: Kitabul Janaiz, Chap. Ma yukrahu min ittikhazil Masajid alal Qabur]*

Ah! It is very regretful that the thing for which prevention all such cares were undertaken, has anyhow happened. The Ummah of this very Prophet (ﷺ), the so-called devotees who claim to love him deeply, have begun adoring his own grave. A magnificent dome has been erected thereon which happens to be the light of their eyes, peace of their mind, comfort of their hearts and what not. Where, as per their claims, angels also gather to offer Salat-o-Salam; here is got rest to restless souls, peace to aspiring sights and relief to fluttering hearts. Their Na't consist of such very kind of topics. What has happened to this Ummah?

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ

[البقرة:٧/ النحل:١٠٨]

*"Allah has sealed their hearing and their hearts, and on their eyes is a covering." (2:7, 16:108)*

كَلَّا بَلْ سكتة رَانَ عَلٰى قُلُوْبِهِمْ [المطففين:١٤]

*"Nay, but their hearts have got rusted for what they have been earning." (83:14)*

If they are told the right and correct version of the Koran & Hadith, they hold it a blasphemy of the Prophet (ﷺ) although his blasphemy is acting against him, disobeying him and not complying with his orders e.g. the Prophet (ﷺ) may prohibit from building anything on graves but there may be erected a dome on his own grave and there be brought-in flimsy interpretation in an attempt of legitimating this prohibited work. Such an instance can be viewed in the verdict of Ashraf Ali Thanvi which he wrote justifying existence of the Green Dome that has been built on the grave of the Prophet (ﷺ) in utter repugnance to his above clear orders:

*"بِنَا عَلَى الْقَبْرِ (construction on the grave) is prohibited, and قَبْرٌ فِي الْبِنَاءِ (grave in the construction) is not prohibited; and grave of the Prophet (ﷺ) was built in a pre-erected construction i.e. the chamber of Ayesha (Allah was pleased with her)." [Al-Khair, August 1991, pp.30,47]*

Molvi Saheb very artfully prevaricated mentioning this fact that the Dome on the grave of the Prophet (ﷺ) was first constructed initially by Egyptian Ruler of Slave Dynasty Mansur bin Qalawun Salehi in spite of disapproval of contemporary Ulema, after a period of about seven hundred years to the Prophet's demise and with the additions caused by later rulers the present form came into existence. A brief account of this abstract is that Al-Malikun Nasir Hassan bin Muhammad Qalawun (748-763 AH), Al-Malik Ashraf Sha'ban bin Hosein bin Muhammad Qalawun (765-778 AH) and several other Egyptian Slave caliphs and Ottoman Sultans annexed some additions to this construction. During Sultanate of Sultan Saleem II (974-982 AH), a dome was erected on the Chamber. Sultan Mehmood I (1143-1168 AH) made it anew and then, for the first time, it was coloured green, on which account it started being called "Gumbad-e-Khazra" [The Green Dome].

[Wafa-ul-Wafa by Samhudi, vol.I, p.435/Seerat Album by Pakistan State Oil Company, Karachi, p. 72/Seerat-e-Ahmed-e-Mujtaba by Misbahuddin Shakil, vol.III, pp.87,88/Tarikhe Turkane Uthman by Ali Muhammad Shaheen, p.186]

These are only two and half centuries that this Green Dome has been built otherwise it did not exist before this, rather there existed till 678 AH no construction of any kind on the Prophet's grave; there was built only an earthen and unfortified grave in the chamber of Ayesha (Allah was pleased with her) which chamber existed for much earlier times. There remained living no Sahabi (رضي الله عنه), Tabaee or even Taba Tabaee by 678 AH. But Thanvi Saheb, in his very assertion cited above, claims that:

*"None of the Pious Caliphs etc. ever disapprove such construction on grave. Sahaba, Tabaeen and Taba Tabaeen all kept on preserving it continuously to their best." [Al-Khair, August 1991, pp.30-47]*

This is a sheer slander on such pious persons. During their time, no construction of any kind was ever raised on the chamber of Ayesha (Allah was pleased with her), and the orders of the Prophet (ﷺ) were complied with fully.

Such orders were violated at that time when none of these righteous and truthful persons remained living and there came into being fake rather pseudo-devotees and grave adorers whose such step was seconded and lauded by fore-running "devout" of cultists in the taste and style of void reasoning and spurious interpretation as brought in above.

Today, this Green Dome has become the resort of all; its similes and pictures are affixed in homes, shops, offices, etc. with the sense of blessings; they are kissed with devotion; they are garlanded and perfumed thinking it a virtuous act ....... [Al-Khair, August 1991, pp.30-47] and in this manner the teachings of the Holy Prophet (ﷺ) are torn asunder. Those who claim themselves to be the follower of Abu Hanifa's cult, they should also go through the Fatwa of Imam Abu Hanifa that has been reported by their most reliable jurist - Allama Shami:

> *"Imam Abu Hanifa forbade construction of any building on grave such as house, dome, etc. because Jabir (رضي الله عنه) has reported prohibition by the Prophet (ﷺ) of re-inforcing them, affixing epitaph or erecting some construction thereon." [Shami, Vol.I, p.839]*

If there is claimed love and devotion with the Prophet (ﷺ), in compliance with his orders, then all high graves be leveled to the ground, all epitaphs be removed from the graves [Darul Uloom Korangi and Jamiatul Uloomul Islamia, Binnori Town, that are two large Madrisahs of cultists, there are affixed epitaphs on the graves of Mufti Shafi Uthmani, Yousuf Binnori, etc.]

And the domes erected thereon be razed to the ground whether it may be the Green Dome built on the Prophet's grave, otherwise remember his saying:

> *"Allah curses upon that nation who turns graves of its prophets into places of worship." [Nasai: Kitabul Janaiz, Chap. Ittikhazul Qaburi Masajid]*

> *"Allah's wrath rages towards the people who turn graves of their prophets into places of worship." [Moatta Imam Malik, Kitabus Salah, Chap. Jamaitis Salah]*

May it not be that just this should be the reason of Muslim Ummah's degeneration and degradation!

## 17. Exaggeration in the Prophet's love

Our hundreds of lives be laid down for the Holy and Highly Blessed Prophet (ﷺ); our parents be sacrificed upon him; may unbound blessings be upon that great person whom Allah sent for all worlds as mercy. Undoubtedly, one's faith cannot complete without the Prophet's love. Bukhari has established in Kitabul Iman of his Sahih the chapter about being the Prophet's love a part and parcel faith and has reported the Prophet's narration that:

وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَايُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ/ ...... وَالنَّاس اَجْمَعِيْنَ

> *"By that Person in whose hand is my soul! Not a single of you can ever become a believer until I become to him more beloved than his parents and children .......and than all human being." [Bukhari: Kitabul Iman, Chap. Hubbur Rasoole minal Iman]*

Muslim also has established the similar Chapter and has declared that person a non-believer who may not necessitate for the for the Prophet (ﷺ) more love than his own parents and children. [Muslim: Kitabul Iman, Chap. Obligation of Prophet's love more than parents, children and all humans and application of un-faithfulness upon that who does not have such love]
And Tirmidhi has reported the following narration:

مَنْ اَحَبَّ سُنَّتِىْ فَقَدْ اَحَبَّنِىْ وَمَنْ اَحَبَّنِىْ كَانَ مَعِىَ فِى الْجَنَّةِ

> *"Who loved my Sunnah, he loved me; and who loved me he will be with me in paradise." [Tirmidhi: w/r Mishkat, Chap. Al-Aitisam]*

Thus, it got proved that the Prophet's love means just adherence to the Sunnah and teaching of the Prophet (ﷺ) and deviation from it is disbelief as he enjoined:

مَنْ رَّغِبَ عَنْ سُنَّتِىْ فَلَيْسَ مِنِّىْ

> *"Who forsook my Sunnah, he is not from me." [Bukhari: Kitabun Nikah's first report]*

وَمَنْ عَصَانِىْ فَقَدْ اَبٰى

> *"Who disobeyed me (i.e. acted against my teachings and Sunnah), he denied me." [Bukhari: Kitabul Aitisam, Chap. Al-iktida bi-sunane Rasoolillah]*

In the Holy Koran also Allah has envisaged right this very principle that near a prophet are only those who follow him. Accordingly, by repudiating pagan' claim of having nexus with the prophet Abraham (عليه السلام), it was exhorted that:

اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَ هٰذَا النَّبِىُّ وَالَّذِيْنَ اٰمَنُوْا ؕ وَاللّٰهُ وَلِىُّ الْمُؤْمِنِيْنَ ۞ [آلِ عمران :٦٨]

*"The people closest to Abraham are indeed those who followed him, and this Prophet and the Believers; and Allah is Protector of the Believers." [3:68]*

It is quite obvious that the meaning of Prophet's love is not at all that which these cultists have made out. They are hit by exaggeration. Exaggeration is disliked by Allah and His Messenger in all matters. It has been forbidden in the Koran:

يَاَهْلَ الْكِتٰبِ لَاتَغْلُوْا فِیْ دِيْنِكُمْ [النساء :۱۷۱/ المائدة: ۷۷]

*"O people of Scripture! Do not exaggerate in your religion." (4:171, 5:77)*

The Prophet (ﷺ) said:

يَاَيُّهَا النَّاسُ اِيَّاكُمْ وَالْغُلُوَّ فِی الدِّيْنِ فَاِنَّهُ اَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِی الدِّيْنِ

*"O people! You ward off from exaggerating in the religion for, this very exaggeration in religion destroyed the people before you." [Nasai: Kitabul Hajj, Chap. At-Taqatul Hisa/Ibne Maja: Kitabul Manasik, Chap. Qad hisar Rami]*

The Prophet's teaching is for moderation in all matters. [Muslim: Kitab Sifatil Munafeqin, Chap. Lan Yadkhulal Jannah....] It is exigible of the Prophet's love that a person may keep ahead the Prophet's teaching and his Sunnah in all matters rather consider it more precious than his own life; and in acting thereupon do not care at all for reproach of any reproacher; if opinion or view of any elder, Imam or scholar, however great may they be, is found against Sunnah, that may be turned down fearlessly and do not take into consideration advisability or expediency. But as a result of adoring the elders and their blind fellowship, people exaggerated with regard to the Prophet's love so much so that they equaled him to Almighty Allah. Their Na't be listed to, Avails be heard, literature be gone through, what not will come before:

Help me out O Muhammad
I will not return empty handed
[Famous Qavvali of Ghulam Farid Sabri Qavval]

All my adversities get removed in Medinah
The commiserating person of Muhammad is in Medinah
Evident in the moon and the sun is your light
Redness of your lips does exist in fruit so right
Your fragrance got stolen by flowers
All the prophets happened to be your beggars
O King of Medinah, O King of Medinah
[Famous Qavvali often broadcast by Radio Pakistan]

Show me your loving face O Prophet of God
So that I may have during life the vision of God
[Famous Na't of Siddiq Ismail]

Who was established on the Throne in Allah's form
He got down in Medinah in Mustafa's form
Who may know the position of our Lord Muhammad
Wishful of meeting God should take God in Muhammad
Beyond oneness what's on the part of God anything aught
We shall receive from Muhammad whatever we do want
Lifting veil of "Meem", when your mantle was seen
It appeared that in Ahmed's person Ahad was hidden
Feared is Shariah otherwise I may make it clear
God Himself came in the form of God's Messenger
[Akhbar-e-Jahan, 17-23 December 1984, p.33]

When he walked elegantly, he was seen and recognized
Viz. Muhammad Mustafa as God in streets of Mitthan
We have seen God always manifest in streets of Mitthan
God is fully exposed unveiled in street of Mitthan
Ahad is Ahmed but have emerged in the veil of Meem
He was single under veil of "Ya" in streets of Mitthan
The vision that got manifest in the form of Ahmed on Faran
Right that vision was unveiled in streets of Mitthan
[Molvi Muhammad Yar: Divane Muhammadi, pp.164, 165]

Farid is an attributed person, Muhammad Mustafa's person
What may I say that what person; it was just God's person
[Ibid. p.17]

If Muhammad held Muhammad (ﷺ) as God all
Then take him to be a Muslim, not a deluder at all
[Ibid. p.23]

Who is said God, appears to be Mustafa himself
Who is said a slave, appears to be God himself
[Ibid]

O Muhammad! Between Ahad and Ahmed, none is above
These objectors are new in the way of divine love
[Ibid]

A lover's eye after all finds out through veil of Meem by lifting
How much he may hide him in Yathrib's gathering
[Allama Iqbal: Bulbule Bustane Mustafa, p.131]

O Qais! Don't lift veil of Meem from the face of Ahmed
Otherwise every one would claim to see Almighty God
[Qais Rampuri: Bulbule Bustane Mustafa, p.197]

On this account before Adam, angels had prostrated
From his forehead was the light of Muhammad manifested
[Shefta Dehalvi: Bulbule Bustane Mustafa, p.92]

O help! I've got surrounded by host of sins
O Prophet! At all I have no delivering means
You are the Deliverer, to you Ameer is slavish
O Prophet! Now his difficulties may also vanish
[Ameer Minai: Bulbule Bustane Mustafa, p.102]

How unbound is your generosity and favour
"No" is never heard at all by your beggar
I'll say you the lord as you're Lord's beloved
Viz. there is no duality between lover and the beloved
We brought up on your alms, don't leave us to other's spurn
Why we should bear the rebuff by abandoning your haven
[Raza Khan Barelvi: Bulbule Bustane Mustafa, p.110]

The land & time are for you, houses & housed all for you
This & that for you, both Here and Hereafter, all for you
Tongue in mouth for you, soul in body all for you
We came here for you, whould rise Hereafter also for you
[Ibid. p.115]

O pilgrims! Come and see the shrine of the lord
You've seen Ka'ba, now Ka'ba of Ka'ba you behold
O Raza! If heard carefully, it comes from Ka'ba the sound
That ye see with My eyes the shrine of My beloved
[Ibid. p.120]

The soldiers of the accountability department shall
continue searching on the Doomsday
But how can that be found out who is hidden
in your asylum that Day
[Ibid.124]

He who lets not expose one's fault today
How he will desire that I be disgraced on Mustering Day
It so never happened by way of his benignity
That before spreading hand there might not come charity
[Ibid. p.125]

Take immediate notice that I thought about others
My lord, my master, I got sacrificed to your honour
[Ibid. p.107]

Right he is the first and the last,
right he is manifest and hidden
For meeting just him, proceeded, from him to Him,
right His own manifestation
[Ibid. p.118]

Had there not be the noise of "Laulak Lama"
in the earth and heavens
There may not be sparkling planets nor the green
gardens
[Zafar Ali Khan: Bulbule Bustane Mustafa, p.144]

The Creator of the worlds is proud of your existence
The cause of universe's existence is jus your existence
[Bahduryar Jang: Bulbule Bustane Mustafa, p.146]

It's court of Muhammad, here's got without demanding
O foolish! Here's not needed one's hand spreading
It's court of Muhammad, what to say of relatives dealing
Here aren't returned even strangers without getting
[Hamid Lakhnavi: Bulbule Bustane Mustafa, p.142]

You're Ka'ba of my heart, you're Qibla of my soul,
what more can I say than this thing
You're aware of the secret about the hidden pain,
what can I say about my feeling
[Qayum Nazar: Bulbule Bustane Mustafa, p.226]

Huzoor! Your favoured look may keep on us shading
As we are enjoying our affairs may continue managing
[Masroor Kaifi: Bulbule Bustane Mustafa, p.250]

The Light talking to the Light, the Light embracing the Light
Welcome to the Night of Communion; peace be upon Muhammad
O Raza! How would have body of Mustafa a shadow
Since his entire constitution was of the Light; peace be upon Muhammad
[Nabi Ahmed Raza: Bulbule Bustane Mustafa, p.263]

Neither a position nor the wealth, rather, by God,
it is the reality

Only whom the Prophet (ﷺ) called they alone,
for visiting Medinah, have the opportunity

[Abdul Sattar Khan Niazi: Bulbule Bustane Mustafa, p.274]

May you hide my faults on the day of Mustering
O Prophet of Medinah! On my sins I'm repenting

[Ilyas Qadri: Bulbule Bustane Mustafa, p.280]

يا صاحب الجمال و يا سيد البشر
من وجهك المنير لقد نور القمر
لا يمكن الثناء كما كان حقه
بعد ازخدا بزرگ توئی قصه مختصر

[These are very few specimens from only two books of Na't otherwise there have been piled up a huge number of such poetic collections which bear innumerable verses of and individual person that happen to be more polytheistic than the verses cited supra. For substantiation of its veracity, Hadaiqe Bakhshish of Raza Khan Barelvi be glanced through]

Meaning of the last Arabic/Persian quatrain is that:

"O man of beauty and chief of human being!
The moon dazzled with your shining face;
your praise and admiration is not possible as it deserves;
in short, you alone are the great after God."

[Hafiz Shirazi: Bulbule Bustane Mustafa, p.68]

Although, there is nothing after Allah that could be of His match or simile; there's nothing like Him:

لَيْسَ كَمِثْلِهِ شَيْءٌ ج [الشورى:١١]

*"Naught is as His likeness." (42:11)*

One of the prayers of the Prophet (ﷺ) reported in Hadith, include the following words also:

لَاإِلٰهَ إِلَّا اللهُ وَحْدَهٗ، أَعَزَّ جُنْدَهٗ، وَنَصَرَ عَبْدَهٗ، وَغَلَبَ الْأَحْزَابُ وَحْدَهٗ، وَلَا شَيْءَ بَعْدَهٗ

*"There is no god save Allah, who is alone, who honoured His army and helped His slave, and solely triumphed His troops, and nothing is after Him........"*

(Bukhari: Kitabul Mughazi, Chap. Ghazvae Khandaq)

Setting someone as Allah's compeer is the root-cause of shirk. It was asked from the Prophet (ﷺ) that:

اَيُّ الذَّنْبِ عِنْدَاللهِ اَكْبَرُ

*"Which sin is the biggest near Allah"*

The Prophet (ﷺ) replied:

اَنْ تَجْعَلَ لِلّٰهِ نِدًّا وَّ هُوَ خَلَقَكَ

*"That you may set Allah's compeer although He alone created you."*

[Bukhari: Kitabut Tafsir, Tafsir Surah al-Furqan, Chap. Qaulehi wallazina la-yadoo'na ...]

Muhammad (ﷺ) is the last Messenger, Prophet and Apostle of the Almighty Allah. He is the Seal of Prophets i.e. prophet-hood finalized with him. He is the most superior person among all humans. He alone is our guide and leader, Quide A'la [Superior Leader] and Quide Azam [the super-most leader], Imame A'la [superior Imam] and Imame Azam [the super-most Imam]. His every speech is true and correct beyond any suspicion and his action is the final certification. All and sundry are his followers and conformists whether they may be devout or scholars, Imam or Imam's progeny. But, after all, he is Allah's servant and Messenger; he is not His peer or compeer.

On of the examples of exaggeration that can be seen among cultist literature quite commonly, is the use of such addresses and appellations for the Holy Prophet (ﷺ) that are entitled by Allah alone e.g. Sarkar, Aqa, Shahansha, Maula, etc. The all have similar meanings and are synonymous to "Lord" who is none but Allah alone, as has been enunciated in the Koran by Almighty Lord:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ۗ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

[المائدة :١٢٠]

*"To Allah belongs the sovereignty of the heavens and the earth and whatsoever is therein, and He is powerful over everything." (5:120)*

Similar type of the matter i.e. everything of the universe is Allah's belonging, the entire universe and whatever that it contains, upon all of them is kingdom of Allah alone; has been mentioned also in Surah Shoorah (42:49), Abraham (14:2), Baqarah (2:255, 284) and at various other places. These cultists, however, write and say "Malike Kainat" [The Owner of the Universe], but simultaneously they use Sarwar-e-Kainat [The King of the Universe], Sarwar-e-Alam [The King of the World], Sarwar-e-do-alam, Shah-e-do-alam, Sarwar-e-do-jahan, Sarwar-e-Kaunain, Sarwar-e-Kauno Makan, Shah-e-do-alam, Shah Arab-o-Ajam, Shahansha-e-Kauno Makan,

Sarkar-e-do-alam, Sarkar-e-do-jahan, Aqaai-do-jahan, Saiyid-e-do-jahan, Saiyid-e-Kaunain, Saiyidul Kainat, Saiyid-e-do-alam, Do-alam-kay-Aqa, Do-alam-kay-maula, Maula-e-Kul, etc. like appellations for the Prophet (ﷺ) as well whereas it's a very clear advice of the Prophet (ﷺ) that:

لَاتَطْرُوْنِیْ كَمَا اَطْرَتِ النَّصَارٰی ابْنَ مَرْیَمَ فَاِنَّمَا اَنَا عَبْدُہٗ فَقُوْلُوْا عَبْدُ اللّٰہِ وَ رَسُوْلُہٗ

*"Don't extol and belaud me inasmuch as the Christians did with the Christ [that they eventually established his filial relation with Allah]. I'm verily His servant; so you call me just Allah's servant and His messenger." [Bukhari: Kitab Badaul Khalq, Ahadithul Anbia, Chap. Wazkur fil Kitabe Maryam….]*

Now one may apprise that in view of this crystal clear order, is it correct and right to address the Prophet (ﷺ) with any other name or appellation? Not at all; for it is an outright disobedience of the Prophet (ﷺ) rather it is in fact disobedience of just Allah. It has been mentioned in the preceding pages that as per the Koranic order (59:7) forbiddal of the Prophet (ﷺ) enjoys the status of absolute and categorical injunction. Therefore, calling the Holy Prophet (ﷺ) as Nabi [the prophet] and Rasoolullah [Allah's messenger] is no blasphemy or profanity rather it is just obedience of the Prophet (ﷺ) and compliance with his own specific orders and conformity to what he himself called for. However, the obtaining way, that has been adopted against the Prophet's order, that is after all disobedience of the Prophet - nay of Almighty Allah and is rather theo-profanity. Equalizing the Prophet (ﷺ) to Almighty Allah, cultists have devised "ninety nine beautiful names" of the Prophet (ﷺ) parallel to ninety-nine known names of Allah. Such devised names are printed on the last page of the Koran published by them. The Prophet (ﷺ) has told his five names in the authentic and correct narrations i.e. Muhammad, Ahmed, Hashir, Mahi and Aquib [Bukhari: Kitabul Manaquib, Chap. Names of the Prophet (ﷺ) /Moatta Imam Malik's last report]. But Sahaba used to dislike calling the Prophet (ﷺ) by his name and in compliance with his fore-mentioned order they would always call him only "Rasoolullah" or "Nabiallah". [Muslim: Kitabul Haiz, Chap. Sifate maniir rajul wal marah] Then why these so-called lovers and devotees of the Prophet (ﷺ) are so averse to his orders and teachings that their belief and practice is totally antagonistic to him?

Likewise, prefixion of "Huzoor", "Anhuzoor", "Hazrat", "Anhazrat" like words with names of the Prophet (ﷺ) is also in common practice although such words are nowhere used in the Koran and entire corpus of Hadith. There would look without any prefix the words of "Rasoolullah" and "Nabiallah" in all books of Hadith and Fiqah - nay the entire Arabic literature. Just mere to say, they ruse that they use such words for respect and reverence; but they never pay any heed to their meanings. These four words are derived from "Hazrun" which means to be present or exist personally. Having passed away, the Holy Prophet (ﷺ) has had the company of his "Highest Friend" and is in "Al-Wasila", the high exalted place in paradise [ detail has been given earlier] and is not living in the mundane world. His teachings and sayings are albeit present here for our guidance. By calling such words one may not have the belief of Prophet's omnipresence which belief is an outright shirk, even then they should not be used for being resemble to it. Therefore avoiding use of such polytheistic words is the pre-requisite rather a compulsory requirement of one's faith.

Use of the word "Hazoore Aqdas" for the Prophet (ﷺ) is very common among followers of Tableeghi Jamat. "Aqdas" is superlative degree which means "most holy & sacred". It should know that the "most holy & sacred" is Allah alone. This point is also noteworthy that those who claim to have love, respect and reverence for the Prophet (ﷺ) and on that account they use above words for him; do they want to surpass Sahaba in the Prophet's love respect and reverence who never used such words in addressing the Prophet (ﷺ)? In view of this explanation, using such words for other persons beside the Prophet (ﷺ) is also not advisable. There use lacked in Khairul Quroon.

The worst example of exaggeration is Molvi Hussain Ahmed Madani's that saying in which he has legitimated calling "Ya Rasooallah" and "Ya Muhammad" and offering Salat-o-Salam in addressing manner i.e. اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْكَ یَا رَسُوْلَ اللّٰہِ [Al-Khair, September 1991, p.10] Before him, his mentor Imdadullah Mohajir Makki Saheb also issued the same decree, but, in addition, it was desirable, near him, to offer such addressing Salat-o-Salam by standing respectfully. [Faisla Haft Masa'la: Kulyat-e-Imdadia, p.84] It has been proved through the Koran & Hadith under Topic No.4 that consequent to his demise, the Prophet (ﷺ) has departed to the high-exalted place in paradise and is not living in the grave of Medinah. "Ya" is a vocative and is used for calling and addressing a person; and only those are called and addressed who present before eyes. Since the Prophet (ﷺ) is in paradise near his Lord and is not present before our eyes, calling or offering him Salat-o-Salam vocatively is not admissible, because it's a prayer, a call:

لَهٗ دَعْوَةُ الْحَقِّ ط [الرعد:١٤]

*"To Him is the true call." (13:14)*

وَاَنَّ مَا یَدْعُوْنَ مِنْ دُوْنِهِ الْبٰطِلُ ﻻ [لقمٰن:٣٠]

*"and what they call apart from Him is the false" (31:30)*

Since

اَلدُّعَآءُ هُوَ الْعِبَادَةُ

*"the prayer itself is worship" [Tirmidhi: Abvabud Dawat, Chap.*

*Fazlud Doa]*

and

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ

*"all kinds of oral, physical and financial worship one only for Allah alone"*

hence slogans of "Ya Rasoolallah", "Ya Ali", "Ya Ghauth", etc. are polytheistic slogans that have no reason at all:

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ۞ [المومنون:۱۱۷]

*"He who cries unto any other god alongwith Allah, has no proof thereof. His reckoning is with his Lord; surely the unbelievers shall not succeed." (23:117)*

Invoking apart from Allah Almighty has been declared in the Koran an aberration:

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۞ [الاحقاف:۵]

*"And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer." (46:5)*

The narration about Hauz-e-Kauthar, reported by Bukhari, brings in that:

اِنَّكَ لَاتَدْرِىْ مَااَحْدَثُوْا بَعْدَكَ

*"You know not as to what heresies they invented after you in the religion."[this discussion has come earlier under topic No.5]*

which statement proves that the Prophet (ﷺ) is unaware of "Ya Rasoolallah", "Ya Nabi", "Ya Muhammad" like invocations and in the light of above quoted Koranic verse, invoking such invocations is extreme aberration.

If someone brings this point that present before one's eyes is not Allah as well, hence one should not say "Ya Allah"; he should know that with regard to His Entity, Allah is established on the Divine Throne but with regard to His knowledge, sovereignty, power and disposal of affairs, He is omnipresent. Right these are the meanings of the following verses:

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۭ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۞ [المجادلة:۷]

*"Have not you seen that Allah knows all that is in the heavens and all that is in the earth? There is no secret conference of three but He is the fourth of them; nor do five men, but He is the sixth of them; nor fewer nor more than that, but He is with them wherever they may be; then on the Day of Resurrection He shall tell them what they did; surely Allah knows everything." (58:7)*

وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۞ [الحديد:۴]

*"He is with you wherever you are; and Allah sees what you do." (57:4)*

He is all-knowing, all-awaring, all-hearing and all-viewing. Nothing is hidden to His omni-science, awareness, hearing and looking. He is even aware of the hearts' concealments. (67:14, etc.)

On their asking, the Prophet (ﷺ) taught Sahaba that Durood that we recite in Salah i.e. Duroode Ibrahimi. [Bukhari: Kitab Badaul Khalq, Ahadithul Anbia, Chap. Yaziffunnan Naslano fil Mashii]

It is not proved from any Sahabi (رضی اللہ عنہ) to recite Salat-o-Salam in vocative form. The reality of Moatta Imam Malik's report has been described earlier in which Abdullah bin Umer (رضی اللہ عنہ) has been reported to offer Salat-o-Salam at the Prophet's grave. Moreover, Salat-o-Salam of this report is also not in vocative style. None of his companions did ever address the Prophet (ﷺ) after his demise in vocative manner because they were those who recite and follow the Koran. Having company of the Prophet (ﷺ), they had thoroughly understood its meanings. They had read init the Divine Edict that:

وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۞ وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ اِلَّا هُوَ ۣ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ۭ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۞

[القصص:۸۷، ۸۸]

*"But call unto your Lord and be not of the idolaters. And do not call upon another god alongwith Allah. There is no God save Him. Everything will perish save His countenance. His is the command, and to Him you will be brought back." (28:87, 88)*

In proof of their such void practice, some of the cultists bring-in that in prayer like worship also the Prophet (ﷺ) himself ordered to recite Tashahud in addressing manner i.e. اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِىُّ [O Prophet! May peace be

upon you!] It may be apprised that such is a literary style in which there comes out, by itself, the prayer for a person, as a spontaneous reaction, in recognition of his kindness such as pious children do raise voice on certain occasions in the manner: O my father (or mother)! How much you suffered in my up-bringing and studying …………Here is never meant making hear the dead parents but this is simply an expression of hearts feeling which emit pre-meditatedly - sometimes in praying words with vocative and sometimes without this. In the same manner the Sahaba would recite the above words in Tashahud just for prayer. They never intended to make the Prophet (ﷺ) hear these words. Though it has been reported by Bukhari and Imam Malik from Abdullah bin Masood (رضي الله عنه) like illustrious companion of the Prophet (ﷺ) that after the demise of the Prophet (ﷺ) Sahaba had given-up offering Salam in Tashahud in addressing manner and would say without vocative i.e. اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ [O Prophet! Peace be upon you!] had been replaced with اَلسَّلَامُ عَلَى النَّبِيِّ [Peace be upon the Prophet]. [Bukhari: Kitabul Istizan, Chap. Al-akhzu bil yadain/Moatta Imam Malik: Kitabus Salah] It was, however, forsaken and the status quo was restored thinking that during the Prophet's life also they would recite those vocative words with a sense of making hear.

One more thing that is noteworthy here is that, according to Mirqat i.e. the commentary or Mishkat the words: اَلسَّلَامُ عَلَيْكَ أَيُّهَا النبى [O Prophet! Peace be upon you …..] are those salutational and congratulative greetings that Allah had bidden to the Prophet (ﷺ) on the occasion of Ascension in reply to which he had said: اَلسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ [Peace be upon us and upon pious servants of Allah]
[w/r to marginal note on the Chapter Tashahud: Jamia Tirmidhi, published by Quran Mehal, Karachi, p.61, Note:6]

Though Allah Almighty and His angels bid Salat-o-Salam to all believers beside the Prophet (ﷺ):

هُوَالَّذِىْ يُصَلِّىْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ط وَ كَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۞ [الاحزاب: ۴۳]

*"It is He who blesses you, and His angels (bless you) to bring you forth from darkness to into light. He is surely Merciful to the Believers." (33:43)*

but on the eve of Ascension the Prophet (ﷺ) himself heard this prayer of blessing; since a prophet also, like other servants of Allah, always stands in need of Allah's mercy, blessings and benedictions, so these greetings were made for good, to commemorate this great event, a part and parcel of prayer so that the Prophet (ﷺ) may continue to be blessed till the Last Day. There was involved no matter of his hearing or making hear these words. And obviously this also took place with the will of Allah because:

وَمَايَنْطِقُ عَنِ الْهَوٰى ۞ اِنْ هُوَ اِلَّا وَحْىٌ يُّوْحٰى ۞ [النجم: ۳،۴]

*"he does not speak of his own desire; it is only a revelation revealed." (53:3,4)*

Falling prey to exaggeration in Prophet's so-called love, they also puff that:

*"It is our credo and of our mentors that:* سیدنا و مولٰینا و حبیبنا و شفیعنا محمد رسول اللہ ﷺ *our chief, our lord, our beloved, our intercessor Muhammad - the Messenger of Allah is for far excellent to all creatures and is most excelsior to all near Allah. What to say of coming at par with, nobody can even come near to the dignity and status the Prophet (ﷺ) has near Allah Almighty. He is the chief of all prophets and apostles, and is the seal of all saints and messengers as is proved by injunctions. Right this is our belief, credo and faith; and just its specific elucidation our mentors have carried out in their many compilations." [Aqaid Ulamae Deobund, p.231]*

Only an infidel can deny the excellence of the Holy Prophet (ﷺ). The august series of prophet-hood Allah finalized on him; he is the Prophet destined for all mankind, all creatures and the entire universe till the Last Day; nobody can reach such excellence after him. [33:40, 34:28, 7:158, Bukhari: Kitabul Manaquib, Chap. Names of the Prophet (ﷺ), Chap. Khatimun Nabiien/Muslim: Kitabul Fazail, Chap. Zikru Konehi Khatimun Nabiien]

But one should also glance through the Prophet's own saying:

*"You do not prefer in excellence the prophets to each other. When the Trumpet will be blown all those who exist in the heavens and on the earth will fall unconscious, save those whom Allah will not. When it will again be blown I shall come to sense before all persons, (but) I'll see Moses (عليه السلام) holding the Throne. I don't know whether his unconsciousness he fell to that on the Mount substituted this unconsciousness [and he didn't fell faint now] or he came to sense even before me. And I don't say that anybody is excellent to the Prophet Jonah." [Bukhari: Kitabul Manaquib, Chap. Qaulehi Ta'la wa inna Younusa laminal Mursaleen]*

Muslim reported in this manner:

*"......I don't know whether he was among those who fell unconscious and came to sense before me or Allah included him among those who will not fall faint that Day." [Muslim: Kitabul Fazail, Chap. Fazail-e-Moosa (عليه السلام)]*

And at the same time related this commandment of the Prophet (ﷺ):

لَاتُخَيِّرُوْنِيْ عَلٰى مُوْسٰى / لَا تُخَيِّرُوْا بَيْنَ الْاَنْبِيَآءِ

*"Don't give me preference over Moses /*
*Don't give me preference over other prophets." [Ibid]*

It has been reported in another narration that:

*"Somebodies asked the Prophet (ﷺ) as to who was noblest in the sight of Allah. The Prophet (ﷺ) replied that who is most Allah-fearing [49:13]. They said that they didn't ask that. The Prophet (ﷺ) said, "Then the noblest is Joseph that he is the prophet of Allah, son of the Prophet and grandson of Abraham - the Friend of Allah ....." [Bukhari: Kitab Badaul Khalq, Ahadithul Anbia, Chap. Um kuntum Shuhdaa iz Huzara Yaqoobal Maut/Muslim: Kitabul fazail, Chap. Manquibe Yousuf (عليه السلام)]*

In another narration Anas (رضي الله عنه) reports that:

A man addressed the Prophet (ﷺ) in this manner:

*"O the best of the creatures." The Prophet (ﷺ) said, "Such was just Abraham." [Muslim: w/r Mishkat, Chap. Al-Mufakhira wal asbiah]*

Allah has undoubtedly given preference to His prophets and apostles over one another:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ م [البقرة:٢٥٣]

*"Of those messengers, We have preferred some above others." (2:253)*

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ [بنى اسرائيل:٥٥]

*"We have preferred some prophets over others." (17:55)*

Rather general masses also have been classified:

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ [الانعام:١٦٥]

*"He has exalted some of you in rank above others." (6:165)*

But what power we enjoy to determine such excellence and preference? What right and privilege we have to classify these noble persons, fix their ranks, establish one's supremacy over other, excel one to other............? Ours should be that bearing that has been brought out in the Koran while denoting qualities of believers that: we must not make any distinction among prophets of Allah; avoid all kinds of division and differentiation among them; do not determine class, degree, grade, rank, position, status and place of nay of them. They all were the best of the creatures; favourite, beloved and selected servants of Allah who chose them out of millions and billions of people for a great mission. They all enjoyed their own specific position near Allah who alone is aware of that. It is our duty that we should believe in all of them. Their excellence is incumbent upon us to be believed to only that extent as has been envisaged in the Koran and Hadith; and, causing exaggeration therein, we must not explore comparative review of prophets' excellence. We may neither search for their excellence nor determine from our own as prohibited by the Prophet (ﷺ) in the above cited Hadith. It is exigible of the Prophet's allegiance that we may even avoid excelling one prophet to the other.

Demonstrating exaggeration, some cultists upon ratiocination by way of proving the Prophet (ﷺ) to be super human, from لَسْتُ كَأَحَدٍ مِّنْكُمْ، [I'm not like any of you] لَسْتُ مِثْلَكُمْ [I'm not like you] لَسْتُ كَهَيْئَتِكُمْ [I'm not like your form] etc. like assertions of the Prophet (ﷺ) that have been reported in the narrations of Saum-e-Visal, [Consecutive fasting without taking Sehri i.e. morning meal (Bukhari & Muslim: Kitabus Saum)]

bring in their Na't, Qavvali and speeches this point very hyperbolically that there was no shadow of the Prophet (ﷺ). Considering the Prophet (ﷺ) not like other humans creaturely is outright repudiation of those Koranic verses in which has been mentioned human nature, manfulness and mortality of Allah's Messengers and in which the prophet (ﷺ) has been ordered to declare that he is a mortal man like other humans. (14:11, 18:110, 41:6)

And ascribing to the Prophet (ﷺ) the fictitious epithet of not having shadow is attributing lie upon him, punishment of which has been mentioned earlier. It comes in a Hadith that once the Prophet (ﷺ) visited Ummul Momineen Zainab (Allah was pleased with her) after a considerable time. She recognized the Prophet (ﷺ) by seeing his shadow. [Mosnade Ahmed, Vol.6, p.338]

Another example of exaggeration is the following extract from Al-Mohannad:

*"Remembrance of all those things that bear the remotest relation with the Holy Prophet (ﷺ), is extremely favourite and highly desirable near us whether they may be the mention of his holy birth or his excreta, his arranging sittings or discharging, his sleeping or awakening." [Aqaid Ulamae Deobund: p.246]*

However, the Holy Koran brings-in that:

وَلَذِكْرُاللّٰهِ اَكْبَرُ ط [العنكبوت:٤٥]

*"Remembrance of Allah is greater." [29:45]*

But remembrance of the Prophet's birth is the greatest near them. Remembrance of the Prophet's birth finds no traces throughout the hundred years long period of Sahaba and also not till many later centuries. Sahaba were the true and sincere devotees and affectionate of the Prophet (ﷺ); they used to offer countless Salat-o-Salam to him but remembering or commemorating the Prophet's birth or celebrating Eid-e-Milad every year is not proved by them. Have these cultists excelled Sahaba too? It is ironical that they do not consider it a heresy rather take it very virtuous one. Celebrating birth and death days is the rite of Hindus, Jews and Christians. Not a single narration does it reveal that any of the Prophet's companions or any person of Khairul Quroon might ever have celebrated the Prophet's birthday till many hundred years; or any person would ever have celebrated birth or death day of anybody else beside the Prophet (ﷺ). Allama Tajuddin Fakehani wrote in his treatise "Al-Moarrad fil Kalame ma'l Moallad":

*"This birthday celebration has been invented by vicious ones and buy evil doers out of their caprice and its diligent management has been undertaken by gluttons."*

The Prophet (ﷺ) conveyed this Ummah the glad tiding of two Eid: Eidul Fitr & Edul Adha; but in imitation of Hindus and Christians, the so-called affectionate have started celebrating also the third Eid under name and style of "Eid Miladun Nabi" wherein are spent millions of rupees upon illumination, exhibition, affectation, food distribution and other like absurdities which is disliked by Allah very much (7:31, 17:27). With reference to this occasion, there continue to be arranged Jalsa-e-Milad, Seerat Conferences, assemblages for Na't and Qavvali throughout the year wherein dwellers' of the surrounding area are kept in constant nuisance by making great fuss whole of the night using huge loud speakers, and, ironically, virtues are hoped to be amassed.

[And upon dissuading, it is taunted very obstinately that how an Ummati of the Prophet (ﷺ) he is who gets irritated and vexed with his Prophet's remembrance! Although the Koran is also not directed to be recited loudly in presence of others so that no one may get disturbed; can there be a Muslim who gets irritated with remembrance of Allah? Actually the matter is not this that whose remembrance is, but that how loud is its volume.]

Whereas the Prophet (ﷺ) has very emphatically stressed upon neighbours' rights and has urged for not teasing them. As per the unanimous report of Bukhari and Muslim, the Prophet (ﷺ) swore thrice and declared that person as unbeliever teases his neighbour and told that such a person would never enter the paradise. [w/r Mishkat, Chap. Ash-Shafaqah]

In respect of the woman who used to say Salah and give alms too much but would tease her neighbour also, the Prophet (ﷺ) told that she would go to hell. (Ibid) And as for Qavvali, it is fully unlawful because musical instruments are also used in it that are disliked by Allah and His Messenger. The Prophet (ﷺ) said that he has been ordered to wipe out musical instruments. [Mosnade Ahmed, Vol.V, p.257
]

The Prophet (ﷺ) used to insert his fingers in his ears on hearing music. [Abu Dawood: Kitabul Adab, Chap. Karahiatul Ghina waz Zamar] But how ridiculous that they utter the Prophet's names on these very musical instruments and that too in loud volume. Some cultists believe that the Prophet (ﷺ) himself visits the place where his remembrance is made. Then those who believe the Prophet (ﷺ) to be present and existing in their such gatherings, they should not raise their voices because speaking aloud in front of the Prophet (ﷺ) is prohibited. On the occasion of appointing chief of Banu Tamim Allah revealed the following verses:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِىِّ وَ لَاتَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَاتَشْعُرُوْنَ ۞ اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ط لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۞ [الحجرات:٢،٣]

*"O Believers! Do not raise your voices above the Prophet's voice, nor be loud in your speech to him, as you loud to one author, lest your works be rendered vain while you perceive not. Those who keep their voices low in presence of Allah's messenger, they are those whose hearts Allah has proven to righteousness. For them is forgiveness and a mighty reward." [49:2,3]*

After revelation of these verses, Umer (ﷺ) became so much cautious that:

اِذَ حَدَّثَ النَّبِیَ ﷺ بِحَدِیْثٍ حَدَّثَہٗ كَاَخِی السِّرَآرِ كُم یُسْمِعُہٗ حَتّٰی یَسْتَفْہِمَہٗ

*"When he would talk to the Prophet (ﷺ), he would speak so slowly as if one whispers in his fellow's ear; when the Prophet (ﷺ) couldn't hear his words, he would ask him as to what did he speak." [Bukhari: Kitabul Aitisam, Chap. Ma-yukrehu minat Ta'mmuq/Kitabut Tafsir, Tafsir Surah Hujrat]*

During these nocturnal gatherings, there also falls the time of Tahajjud which is an excellent and highly virtuous worship but they remain negligent to such a blessed moment when the angels make there presence [Muslim: Kitab Salatul Musafireen, Chap. Javazun Nafila] rather Allah Almighty also graces the firmament over the world and calls till dawn that

مَنْ یَّدْعُوْنِیْ فَاسْتَجِیْبَ لَہٗ مَنْ یَّسْاَلُنِیْ فَاُعْطِیَہٗ مَنْ یَّسْتَغْفِرُنِیْ فَاُغْفِرَلَہٗ

*"Is there any who may invoke Me and I may answer him; is there any who may ask something from Me and I may grant him; is there any who may apologize Me and I may pardon him." [Muslim: Ibid/Bukhari: Kitabut Tahajjud, Chap. Ad Doa wassalah min Akhiril Lail]*

and whatever the good is sought at the moment, He bestows that. [Ibid] But they spend such an invaluable moment in making hue and cry and in vocalizing and warbling polytheistic poetry. Though Allah would be enunciating to invoke Him but they would have been invoking beyond Him; He would be consulting to shower benedictions, grants and absolution but they would have been seeking from someone else. At the end of gathering falls the time of Fajr prayer for which the Prophet (ﷺ) said that if one might get aware of its reward, he would never leave it even dragging on his knees. [Bukhari: Kitabul Azam, Chap. Fazlu Salatil Esha/Muslim: Kitabul Masajid, Chap. Fazlu Salatil Jamah] But that time is of their falling asleep. In short what not done to be spared and what not spared to be done!

One organization of cultists vigorously demands for celebrating death days of pious caliphs on government level officially and there be announced public holiday as is done in Moharram Ashura. Someone may ask them whether Islam has permitted to celebrate birth or death day? Certainly not. Not at all.

On the basis of decrees under consideration, given by Al-Mohannad, people, thinking remembrance of the Prophet's birthday to be most virtuous, compose such a poetry in which all the attributes and authorities of Allah Almighty are ascribed to the Prophet (ﷺ). For example:

All my adversities get removed in Medinah
The commiserating Muhammad is in Medinah
Bar not the austere! I'm fidget for prostration
Passions are hard enough to control in Medinah

We shall beg just from you and just you shall bestow
We have set our expectations just in you

O our lord! It is just your blessing
That in all odds we are still flourishing

You conferred upon me the love pain of your honour
How could be so fortunate my like sinner
Where did deserve I such an honour
It is just the kindness of this slave's cherisher

[Further specimens have passed ere]

When they are apprised that this is shirk because the Holy Koran enjoins to beg from Allah only;
["You alone we worship; you alone we pray for help." (1:4)]

and the Prophet (ﷺ) also commanded that: "whenever you ask for something, ask from Allah; and whenever you seek any help, seek from Allah" [complete narration has been mentioned earlier], they begin evading that Hassaan bin Thabit (ﷺ) also used to compose Na't [names of some other Sahaba are also quoted]. Allah Blameless! Hassaan (ﷺ) would undoubtedly compose Na't but not that of such polytheistic stuff, nor in today's style of singing vocally with tune, rhythm, sonority, lyric, melody, etc. composing poetic verses was quite commonly prevalent in the then Arabic traditions. These Sahaba used to be great poets before embracing Islam. After entering into the Islamic fold they particularized their poetry for replying satire of disbelievers. Their poetry would be utilized in satirizing the pagans. Whatever the eulogies they composed in favour of the Prophet (ﷺ), they contained the then prevalent Arabic poetry tinged with nomadic desert culture that included oft mention of camel, dromedary, lion, sword, mountain, etc. and a little bit of the Prophet's eulogy about his prophetic characteristics, moral qualities and noble conduct; and not at all this much that he may be ascribed the Divine Attributes. The eulogy "Banut Suad" composed by Ka'b bin Zubair (ﷺ) and the poetry of Hassaan bin Thabit (ﷺ) and other Sahaba that is reported in Seerate Ibne Hisham, Tabqate Ibne Sa'd, Tarikhe Tibri, etc. can be gone through that will provide ample proof of the above deliberations.

Advancing further in such exaggeration, Zakaria Kandhelvi Saheb did impute the Prophet (ﷺ) and Sahaba (رضي الله عنهم) with a slander as well. He writes that the Prophet (ﷺ) said:

> *"In whose body my blood will enter, the hell fire cannot even touch it." [Fazaile A'mal, pp.185, 186]*

and accordingly relates two stories of Abullah bin Zubair (رضي الله عنه) and Malik bin Sinan (رضي الله عنه) in which they have been reported to swallow blood of the Prophet (ﷺ), albeit Allah has declared blood to be inadmissible, of whoever it may be (2:173, 5:3, 6:145, 16:115). The Prophet (ﷺ) could never order any person to swallow an unlawful thing, nor Sahaba also could swallow an unlawful thing. This is a clear calumny leveled on such pious persons. Embellishing this account further, Kandhelvi Saheb writes that:

> *"The excreta of the Prophet (ﷺ), faeces, urine, etc. all are pak [i.e. pure, filth-free]. (Ibid)*

Another person who is running movement of "Islami Nizam" [The Islamic System] and "Mustafavi Inqalab" [The Muhammedan Revolution] under name and style of "Minhajul Quraan" [The Way of the Koran], he has gone claiming to such extent that:

> *"The faeces and urine of the Prophet (ﷺ) has been in use for eating and drinking and patients have been achieving recovery by using them." [Jang, December 7, 1998, p.4, col.8, Article: Qurani Talimat - ek Islami Behath, by Irshad Ahmed Haqqani, commenting upon a statement of Mr. Tahirul Qadri]*

Among other examples of exaggeration include this one also that they hold visiting the Prophet's grave to be compulsory and a source of enormous virtues and elation in status near Allah [Aqaid Ulamae Deobund: p.217/Al-Khair, August 1991, p.37] it has been related in the preceding pages that all those narrations that speak about visiting the prophet's grave are weak and unsound in toto which bear no base.

The cultists have crossed all bounds of exaggeration in respect of the miracles of the Prophet's shoe. Zakaria Kandhelvi Saheb writes that:

> *The blessings and excellences of the holy shoe are mentioned in detail in the end of Hakimul Ummat Ashraf Ali Thanvi Maddazillahu [i.e. may his shadow prolong upon us]'s booklet Zadus Saeed. In short its are the endless merits; scholars have tested quite often: the Prophet's vision is achieved, deliverance from cruel ones is had, popularity is got. In short success is achieved through its mediation in all purposes.*
>
> [Khasaile Nabvi Sharah Shumaile Tirmizi, p.72]

This very Ashraf Ali Thanvi Saheb, upon whose authority Kandhalvi Saheb disclosed excellence of the Prophet's shoe, writes in his booklet "Nailush Shifa bi-na'li Mustafa" [i.e. achieving cure through the Prophet's shoe] about its impression:

> *"Who can enumerate relics and merits of this holy impression. [p.47]*
>
> *"Benefits of this holy impression are so manifest that it needs not to disclose." [p.49]*

Pagans of Makkah had gone far in idolatry to such an extent that they used to pick the way-worn stone and would begin its worship after clearing it. Similarly, these so-called Muslims of today have advanced in shirk so much so that beside dead corpses they depend upon mediation of a shoe and consider its impression to be effective to reach Allah! [mediation's being shirk has been mentioned earlier]

Perhaps they would have been feeling sorry of Sahaba that they unnecessary borne so much difficulties and afflictions; they had no knowledge of this miraculous she otherwise they would pray through its mediation and all their problems would get solves: there would not rise apostasy movement in Abu Bakar's caliphate; Umer, Uthman and Ali would not get slain; blood of a Muslim would not shed at the hands of other Muslim in Jamul and Siffin battles ……….!!

How cautious was the Prophet (ﷺ) in the matter of exaggeration and exceeding the limit of his respect and reverence, the following two narrations can account for that:

عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ اَنَّ رَجُلاً مِّنَ الْمُسْلِمِيْنَ رَاَى فِي النَّوْمِ اَنَّهٗ لَقِيَ رَجُلاً مِّنْ اَهْلِ الْكِتَابِ فَقَالَ نِعْمَ الْقَوْمُ اَنْتُمْ لَوْلَا اَنَّكُمْ تُشْرِكُوْنَ تَقُوْلُوْنَ مَاشَآءَ اللّٰهُ وَشَآءَ مُحَمَّدٌ وَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ اَمَا وَاللّٰهِ اِنْ كُنْتُ لَاَعْرِفُهَا لَكُمْ قُوْلُوْا مَاشَآءَ اللّٰهُ ثُمَّ شَآءَ مُحَمَّدٌ

*Huzaifa bin Yaman reports that a Muslim dreamt that he met*

*a man of People of Scripture who told him: you Muslims are good people if it were not that you perpetrate shirk i.e. you say 'what Allah will and Muhammad will.' This dream was narrated to the Prophet (e) who said: By Allah! I knew this earlier [that such a saying smells shirk]. You should say so, 'What Allah will and thereafter what Muhammad will.' [Ibne Maja: Kitabul Kaffarat, Chap. Annahi an yuqala ma shallah wa sheta]*

Ibne Numair reports from that a person delivered sermon before the Prophet (ﷺ) and said:

عَـنْ عَدِیّ بْنِ حَاتِمٍ اَنَّ رَجُلاً خَطَبَ عِنْدَ النَّبِیّ ﷺ فَقَالَ مَنْ یُّطِعِ اللّٰہَ وَ رَسُوْلَہٗ فَقَدْ رَشَدَ وَمَنْ یَّعْصِھِمَا فَقَدْ غَوٰی فَقَالَ رَسُوْلُ اللّٰہِ ﷺ بِئْسَ الْخَطِیْبُ اَنْتَ قُلْ وَمَنْ یَّعْصِ اللّٰہَ وَ رَسُوْلَہٗ قَالَ ابْنُ نُمَیْرٍ فَقَدْ غَوٰی

*"Who obeyed Allah and His Messenger, he verily got the right way and who disobeyed them, he verily strayed." Then the Prophet (ﷺ) said: What a bad speaker you are. You should say,* وَمَنْ یَّعْصِ اللّٰہَ وَ رَسُوْلَہٗ *"Who disobeyed Allah and His Messenger." Ibne Numair said, "He verily strayed." [Muslim: Kitabul Juma]*

In the above mentioned both narration, the Prophet (ﷺ) forbade from gathering Allah and the Prophet (ﷺ) in a single mood and fixed a dividing line between them so that there may remain the difference between the Lord and the Slave. Just this difference is being attempted today to be removed. Its few instances have been brought out in the preceding pages.

## 18. Allah and Khuda

Name of anything, place or person is called NOUN. It has to kinds: definite noun and indefinite noun. Peculiar and particular names are called DEFINITE NOUN and general and common names are termed as INDEFINITE NOUN. Definite noun is further distributed in six kinds which include PROPER NOUN also. One's personal name is called PROPER NOUN e.g. Zaid, Bakar, Khalid, etc. The personal name of the Creator, Master and Lord of the entire universe and of all worlds is ALLAH and rest of His names are attributive epithets. Proper nouns are never translated. Proper nouns of a language are retained as such in every language and are changed in no case e.g. a person whose name is ASGHAR in Pakistan, will be called right "Asghar" in every language and dialect of the world; and it would not happen that in Europe he may be called "Small" or "Little" by translating his name into English, and upon entering Iran he be named as "Kotah" or "Kochak" in Persian. In the similar manner the word "Allah" cannot be translated in "Khuda", "God", "Bhagwan", etc.

[It is certainly not the phenomenon of narrow mindedness, short-sightedness, linguistic or national bigotry as is blamed by some quarters; rather it is exactly the exigent urge and demand of our faith as it expresses exculpation and absolution from the polytheistic way mark of disbelievers, detail of which follows ahead.]

Forsaking Christianity, when Marmaduke Pickthal embraced Islam, he translated the Holy Koran into English. While translating the very first verse: [Praise be to Allah, lord of the worlds] he did not translate the word "Allah" into "God" as is used in English but wrote as such i.e. "Allah" and gave its explanation under a footnote in the following manner:

> *"I have retained the word Allah throughout, because there is no corresponding word in English. The word Allah (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to any thing other than the unimaginable Supreme Being. I use the word "God" only where the corresponding word ilah is found in the Arabic."*

The word "Khuda" is not included in the known ninety nine attributive names of Almighty Lord. In the like manner, using the words "Namaz", "Roza" and "Durood" is also not expedient. Changing the chronic custom, we should use those words for them that have been mentioned in the Koran i.e. Salah and Saum.

"Khuda" is a Persian word which Zoroastrians apply to their two fabricated gods of virtue and vice i.e. Yazdan and Aharman. This word "Khuda" was never used throughout the Prophet's life and during the entire tenure of pious caliphs. Not a single Hadith or verse contains such word rather the whole corpus of Arabic literature is devoid of this word. This word is the phenomenon of evil concepts of Persian Zoroastrians. Moreover, native Christians use this word as contrarious to "Allah". Translations of Bible be gone through; nowhere the word "Allah" will be found but "Khuda" will appear everywhere. In Urdu language and in other vernaculars only "Khuda" and "Khudavand" is used. And it is ironical that they use such words for Jesus Christ (عليه السلام) also.

It is the demand of our faith that Muslim may eschew using this word as this refers to a polytheistic credo. But its use is quite rife in every writing and speech of cultists; and if it is asked for not using this word, they persist upon using it rightfully. Yousuf Ludhianvi has often declared in his weekly

column to be correct. What an effect of Zoroastrianism and Christianity is upon them!

Allah Almighty enunciates that:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ص وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ط سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ۝ [الاعراف:۱۸۰]

*"To Allah belong the most beautiful names; so call Him with them, and leave those who blaspheme His names; they shall be requited for what they are doing." (7:180)*

## 19. Changing Allah's Verses

Where the cultists have adopted beliefs and practices against Allah's Scripture, there they have held it in mockery also and have changed its verses as well. That in this manner that Arabic alphabets are distributed in eight parts; each part has been given the title by combining the alphabets that it contains viz. Abjad, [alif, ba, jeem, daal], Huvvaz, Hutti, Kaleman, Sa'fas, Qureshat, Sakhaz and Zazzagh which name are anecdotally told to be eight sons of an astrologer; then each letter is assigned a figure from one to one thousand. They are termed as Huroofe Abjad that are used in phylacteries. The letters of any verse are written asunder individually and then all the figures assigned to each letter are added up and the sum so derived is construed the substitute of that specific verse as 786 has been aired for Bismillah [i.e. In the name of Allah, the Beneficent, the Merciful] although such an aggregate number can be the accumulation of letters that contain any polytheistic or skeptical speech just as total of the figures assigned to the letters that compose "Haray Krishna" [a slogan praising Hindu deities] also comes to 786. This is a gross cruelty extended to Allah's verses. Changing Allah's portents is such a tremendous sin that the Israelites, who used to do so, were cursed upon by Allah Almighty till the Last Day:

سَلْ بَنِيْٓ اِسْرَآئِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍ م بَيِّنَةٍ ط وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْ م بَعْدِ مَاجَآءَ تْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ [البقرة:۲۱۱]

*"Ask of the Children of Israel how many a clear sign We gave them! He who changes the blessing of Allah after it has come to him, then [he should know that] Allah is severe in punishment." (2:211)*

اَلَمْ تَرَا اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَالْبَوَارِ ۝ جَهَنَّمَ ج يَصْلَوْنَهَا ط وَبِئْسَ الْقَرَارُ ۝ [ابراهيم:۲۸، ۲۹]

*"Have you not seen those who changed the blessing of Allah by unbelief and made their people to alight the House of Ruin, the Hell, in which they shall burn - an evil resting place?" (14:28,29)*

## 20. Calling the Priests as Maulana

"Maula" is an Arabic word which means the Master, the Providence, the Patron, the Protector, the Lord, the Helper. This word is also used for a manumitted slave as well like Saalim maula Abi Huzaifa (ؓ). And just in this sense the Prophet (ﷺ) had called Zaid bin Haritha (ؓ):

اَنْتَ اَخُوْنَا وَمَوْلَانَا

*"You are our brother and maulana." [Bukhari: Kitabul Mughazi, Chap. Umratul Qaza]*

Save this one, all other meanings of "Maulana" are entitled for Allah Almighty alone and giving such names to His servants is shirk. In the Holy Koran also Allah has used this word for Him in the same meanings:

اَنْتَ مَوْلٰنَا [البقرة:۲۸۶]

*"(O Allah!) You alone are our Protector." (2:286)*

بَلِ اللّٰهُ مَوْلٰكُمْ ج وَهُوَ خَيْرُ النّٰصِرِيْنَ ۝ [آل عمران:۱۵۰]

*"But Allah is your Protector, and He is the Best of Helpers." (3:150)*

هُوَ مَوْلٰنَا ج [التوبه:۵۱]

*"He alone is our Protector." (9:51)*

فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰكُمْ ط [الانفال:۴۰]

*"Then know that Allah is your Befriending Patron." (8:40)*

نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ۝ [الانفال:۴۰/ الحج ۷۸]

*"How excellent a Protector; how excellent a Helper." (7:40, 22:78)*

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَرُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقِّ [يونس:۳۰]

*"There every soul shall experience what it did before and they shall be returned to Allah, their rightful Lord." (10:30)*

رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقِّ ط [الانعام:۶۲]

*"Then they are restored to Allah, their Lord, the Just." (6:62)*

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝ [محمد:۱۱]

*"That is because Allah is Patron of those who believe, and because the disbelievers have no patron." (47:11)*

وَاللّٰهُ مَوْلٰكُمْ ج [التحريم:۲]

*"And Allah alone is your Lord." (66:2)*

إِنَّ اللهَ هُوَ مَوْلٰهُ [التحريم:۴]

*"Verily Allah is his Protector." (66:4)*

The same meanings of "Maula" have been adopted in Hadith also. On the day of Uhad battle, the pagans were boastfully bluffing that: لَنَا عُزّٰى وَلَا عُزّٰى لَكُمْ "For us is Uzza and for you is no Uzza." [Uzza was their one prominent idol] Upon this the Prophet (ﷺ) ordered Sahaba to proclaim: اَللهُ مَوْلٰنَا وَلَا مَوْلٰى لَكُم "Allah is our Maula and for you is no Maula." [Bukhari: Kitabul Mughazi, Chap. Ghazvate Uhad] Allah's messenger has forbidden from saying "Maula" to anybody else except Allah, as has been reported by Muslim:

لَا يَقُلِ الْعَبْدُ لِسَيِّدِهِ مَوْلَایَ ...... فَإِنَّ مَوْلَاكُمُ اللهُ

*"The Prophet (ﷺ) said that a slave should not say his guardian a 'maula' because your 'maula' is Allah." [Muslim: Kitabul Qatlil Hayat, Chap. Hukme Itlaqe Lafzatil Abde wal Amate wal maula wus Saiyed]*

But suffixing first person plural pronoun with this word, cultist people quite commonly use this composition of "Maulana" for their priests and cannot even imagine considering its use to be void rather, paradoxically, void its not using. The writer himself heard that emphasizing upon respect and reverence of priests, one elder of Tableeghi Jamaat exhorted that the Prophet (ﷺ) has said, "He is not among us who does not respect elders, is not kind to younger and no reverence for religious scholars. Thereafter that person warned of disrespectfulness of priests and said that whoever called them "Molvi" instead of "Maulana" he disrespected them, for calling "Molvi" is derogation.

When they took their priests and monks as Lord in stead of Allah, as a result of preferring their sayings over the Koran and Hadith (9:31), then it was necessary to invest them with Divine Appellations; this is why they are accordingly called and written as "Maulana"!

It is fully possible that proud rather conceited of their knowledge-ability, these persons may slate the above explanation and on the basis of Surah Tahreem's verse:

وَإِنْ تَظٰهَرَا عَلَيْهِ فَإِنَّ اللهَ هُوَمَوْلٰهُ وَجِبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۞ [التحريم:۴]

*"and if you support each other against him then Allah is his Protector, and also Gabriel and the righteous among the Believers; and after that, the angels are his supporters." (66:4)*

they may assert that "Maula" also means a friend and just in this sense we address our scholars with this appellation. This is mere eye wash otherwise if "Maulana" is used for "friend", then why it should be particularized for priests only? Can other people not be a friend?

Thus it got proven that they are liar in their above interpretation, for, unlike general people who call every capped and bearded person a "Maulana", the persons belonging to a certain cult and, to their vanity, have knowledge of religion also, they always call "Maulana" to only those persons whom they consider an "Alim". And these so-called religious scholars are so much particular in using this word that they never say "Maulana" to a person who might not have acquired completion certificate after studying Darse Nizami in any Madrisah of a cult for 7/8 years. And near him just this word "Maulana", prefixing someone's name, is recognition of his being an "Alim". How great savant and big scholars Sahaba had; did they ever use the word "Maulana" for any their scholars?

It deems fit that this may be clarified here that such persons who call "Maula" to Allah's servants in stead of Him, they bring-in, for their spurious reasoning, the following report of Tirmidhi that the Prophet (ﷺ) said:

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاه

*"Whose Maula I'm, Ali too is his Maula." [Tirmidhi: Abvabul Manaquib, Chap. Manaquibe Ali (رضي الله عنه)]*

and affirm that Maula also means for "friend" and in this very sense the Prophet (ﷺ) declared himself and Ali a Maula; although this report is very weak and flayed by traditionalists. Hence it cannot be ratiocinated.

## 21. The report of Laulak [the cause of the universe]

Zakaria Kandhelvi Saheb has narrated a report in his book Fazaile Zikr:

*When a sin was committed by the Prophet Adem, he prayed through mediation of the Holy Prophet Muhammad (ﷺ). Allah inquired as to who's that. He said, "When You created me, I saw his name written with Your name on the Throne." Allah said, "He is the seal of Prophets and is from your progeny. Had he not be, you too would not have been created." [p.111]*

The commentary on this report shall, if Allah will, follow ahead. Here its underlined portion is to be deliberated.

Tableeghi Nisab, whose name has now been changed to "Fazaile

A'amal", and "Fazaile Zikr" is one of its parts, is the pack of spun stories and the reports that conflict with the Koran and are rather strange, unsound and concocted ones. Though the compiler has put down few sentences in Arabic after some reports about their authenticity but did not write their translation with the result that thousands of Tableeghi fellows who read them, fail to know that such reports are fabricated; and these blind followers stick thereto by taking them as the edict of Allah Almighty and His Messenger and keep on propagating them throughout the world. It is the irony that about his such compilations, Zakaria Saheb has also boasted that these books were presented to the Prophet (ﷺ) who approved them! [Bahjatul Quloob, p.12] As if, whatever he narrated in his compilations, is true and correct and bear the Prophetic approval! For having a detailed review about badness, voidance and spuriosity of Tableeghi Nisab, one should read Tabish Mehdi's book "Tableeghi Nisab - Ek Mutalia" that has been published from Deobund and is distributed by Al-Badar Book Corporation, Regal Chowk, Karachi.

Under the above cited report, Zakaria Saheb commented in Arabic as under:

اخرجه الطبرانی فی الصغیر والحاکم و ابو نعیم والبیهقی کلاهما فی الدلائل و ابن عساکر فی الدر و فی مجمع الزوائد رواه الطبرانی فی الاوسط والصغیر و فیه من لم اعرفهم قلت و یؤید الاخر الحدیث المشهور و **لَولاکَ لَمَا خَلَقْتُ الْاَفلاک** قال القاری فی الموضوعات الکبیر موضوع ......

Tabish Mehdi translated it in the following manner:

*Tibrani and Hakim have report in Jamia Saghir; both Abu Nuaim and Baihiqui have reported in Dalail; Tibrani have reported it in Jamia Ausat and Jamia Saghir and said, "I do not recognize all of its reporters." I say that other well known Hadith:* **لولاک لما خلقت الافلاک** **[though it is well known but is concocted]*

[* Allah said to the Prophet, "Were not if you, I would not have created the universe."]

corroborates it. However, Mullah Ali Qari has reckoned it in his Mozoa'te Kabir as a concocted report. (Tableeghi Nisab - Ek Mutalia, p.109)

The writer himself admitted that the report under consideration is a concocted report but about its underlined portion he affirmed that it's a well known Hadith. Let us explore status of this so-called "well known Hadith" by testing it on the touchstone of the Koran. Allah has enunciated:

يٰاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِیْ خَلَقَكُمْ وَالَّذِیْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ص وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ج فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ۝ [البقرة: ۲۱، ۲۲]

*"O mankind! Serve your Lord who created you and those that were before you, that you may ward off (evil); who made the earth a bed for you and the sky a canopy, and sent down from heaven water, wherewith producing fruits as food for you; so do not set up compeers to Allah, knowingly." (2:21,22)*

هُوَالَّذِیْ خَلَقَ لَكُمْ مَافِی الْاَرْضِ جَمِیْعًا ق [البقرة: ۲۹]

*"He it us who created for you all that is in the earth." (2:29)*

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ج وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِیَ فِی الْبَحْرِ بِاَمْرِهٖ ج وَ سَخَّرَلَكُمُ الْاَنْهٰرَ ۝ وَ سَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَیْنِ ج وَسَخَّرَ لَكُمُ الَّیْلَ وَالنَّهَارَ ۝ [ابراهیم: ۳۲، ۳۳]

*"Allah is He who created the heavens and the earth, and causes water to descend from the sky, thereby producing fruits as food for you, and makes the ships to be of service to you, that they may run upon the sea at His command, and has made of service to you the rivers; and makes the sun and moon constant in their courses, to be of service to you, and has made of service to you the night and the day. (14:32, 33)*

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَلَكُمْ مَّافِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ [القمٰن: ۲۰]

*"See you not how Allah has subjected to you whatsoever is in the heavens and whatsoever is in the earth, and He has lavished on you His blessings, both open and hidden." (31:20)*

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَالنَّهَارَ مُبْصِرًا ط اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَی النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَایَشْكُرُوْنَ ۝ [المومن: ۶۱]

*"Allah is He who has appointed for you the night that you may rest in it, and the day to make you see. Surely Allah is Bountiful to mankind but most of mankind are not thankful." (40:61)*

هُوَالَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَالنَّهَارَ مُبْصِرًا ط [یونس: ۶۷]

*"It is He who made for you the night, to have rest in it, and the day to see." (10:67)*

اَللّٰهُ الَّذِیْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِیَ الْفُلْكُ فِیْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝ وَسَخَّرَ لَكُمْ مَّافِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ جَمِیْعًا

مِّنْهُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ۝ [الجاثیه:۱۲،۱۳]

*"Allah is He who has subjected to you the sea, that ships may run on it by His command, that you may seek His bounty, and that you may be thankful. And He has subjected to you whatever is in the heavens and whatever is in the earth, it is all from Him; in that are surely signs for a people who ponder." (45:12, 13)*

وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۝ [الرحمٰن:۱۰]

*"And the earth He has appointed for creatures." (55:10)*

وَهُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ وَّ كَانَ عَرْشُهٗ عَلَی الْمَآءِ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا ؕ [هود:۷]

*"And it is He who created the heavens and the earth in six days - and His throne was upon the water - that He might try you, which of you is best in conduct." (11:7)*

اِنَّا جَعَلْنَا مَا عَلَی الْاَرْضِ زِیْنَةً لَّهَا لِنَبْلُوَهُمْ اَیُّهُمْ اَحْسَنُ عَمَلًا ۝ [الكهف:۷]

*"We have made all that is on the earth for its adornment to try which of them is best in work." (18:7)*

تَبٰرَكَ الَّذِیْ بِیَدِهِ الْمُلْكُ ۫ وَ هُوَ عَلٰی كُلِّ شَیْءٍ قَدِیْرُ ۝ الَّذِیْ خَلَقَ الْمَوْتَ وَالْحَیٰوةَ لِیَبْلُوَكُمْ اَیُّكُمْ اَحْسَنُ عَمَلًا ؕ [الملك:۱،۲]

*"Blessed is He in whose hand is the sovereignty, and He is Able to do all things; who has created life and death that He may try you, which of you is best in conduct." (67:1,2)*

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِیَعْبُدُوْنِ ۝ [الذاریات:۵۶]

*"I have not created jinn and men but only that they might worship Me." (51:56)*

It gets brought out very well from the above verses that for whom the universe has been created and that what is the objective behind its creation. Allah has created men and jinns for this purpose only that they may worship Him and follow His orders. Whatever exists in the earth, that has been caused for jinns and men; the entire universe has been subjected for them, everything was changed for their service; and raised prophets towards them for their guidance so that He may test as to who gets through by applying these things under prophets' guidance and who exceeds the limits in their caprice and resultantly earns displeasure of his Lord; and thereafter He may decide their reward or punishment on the basis of their such conduct. Just this is the objective of universe's creation and just the same is cause of universe. The Holy Prophet (ﷺ) too was a creature whom Allah also created for His service and had guided and trained him like His other prophets.

The first and foremost touchstone for testing a Hadith is the Holy Koran. Hadith interprets the Koran. A report that conflicts the Koran, cannot be a Hadith. Asma-ur-Rijal and Jarah-wa-Ta'dil are tools of scrutinizing Hadith. Detailed accounts of reporters of Hadith are written in Mizanul Aitidal, Tahzibut Tahzib, Lisanul Mizan, Tahzibul Kamal, etc. like voluminous books with the help of which and through various other books on the subject, soundness and weakness of a Hadith is scrutinized. Right this is the unanimously accepted standard for talking about approval and disapproval of Hadith. The status of the concocted report narrated by Zakaria Kandhelvi Saheb can be seen at page 106, Volume II, Mizanul Aitidal. Those who claim this anti-Koran report the Prophet's saying, they may go through his edict also:

مَنْ كَذَبَ عَلَیَّ مُتَعَمِّدًا فَلْیَتَبَوَّاْ مَقْعَدَهٗ مِنَ النَّارِ

*"Who knowingly ascribed a lie, he may seek his abode in the Hell." [Bukhari: Kitabul Ilm, Chap, Ismu man kazaba alan Nabi/Muslim: Muqadma/Tirmidhi: Abvabul Ilm, Chap. Fi Ta'zimil kizbe ala Rasoolillah (ﷺ)]*

May Allah keep us in His refuge and save us from this practice! Amen.

## 22. Having knowledge of the first ones and of the last ones by the Prophet (ﷺ)

It is also a belief of cultists that:

*"The Prophet (ﷺ) was given knowledge of the first and the last……" [Aqaid Ulamae Deobund: p.238]*

It comes to know from study of the Koran and Hadith that the Prophet (ﷺ) had the knowledge to that extent only what his Lord vouchsafed him through revelation. The knowledge of the first and the last is only with Almighty Allah in which nobody is shared:

وَمَآ اُوْتِیْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِیْلًا ۝ [بنی اسرائیل:۸۵]

*"You have not been given of the knowledge but little." (17:85)*

The Prophet (ﷺ) was not given the knowledge of interpreting ambiguous verses of the Koran:

وَمَا یَعْلَمُ تَاْوِیْلَهٗۤ اِلَّا اللّٰهُ م [آل عمران:۷]

*"None knows its interpretation save Allah." (3:7)*

The Prophet (ﷺ) was kept unaware of certain other things:

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۪ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ۝ [آل عمران:٤٤]

*"This is of the news of unseen that We reveal to you; you were not with them when they were casting their pens (to know) as to which of them should be the guardian of Mary, nor were you present with them when they were disputing (thereupon)." (3:44)*

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ؕ [هود:٤٩]

*"This is of the tidings of the Unseen which We inspire in you (Muhammad); you did not know it, nor your folk before this." (11:49)*

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝ [يوسف:٣]

*"We relate to you the fairest of the narratives in that We have revealed to you in this Koran, though aforetime you were of the unaware." (12:3)*

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ ۝ [يوسف:١٠٢]

*"This is of the news of the Unseen that We reveal to you; you were not with them when they agreed on their affair and were devising." (12:102)*

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ؕ [الانفال:٦٠]

*"Make ready for them what you can, of the force and strings of horses, to dismay the enemy of Allah and your enemy, and others beside them, whom you do not know. Allah knows them." (8:60)*

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ؕ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ؕ [ابراهيم:٩]

*"Has there not come to you the news of those before you - the people of Noah, A'd, Thamood, and those after them? None save Allah knows them." (14:9)*

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ؕ وَمِنْ اَهْلِ الْمَدِيْنَةِ ۛ مَرَدُوْا عَلَى النِّفَاقِ ۛ لَا تَعْلَمُهُمْ ؕ نَحْنُ نَعْلَمُهُمْ ؕ [التوبة:١٠١]

*"And among the Bedouins around you there are hypocrites, and among the towns people of Medinah (there are some who) persist in hypocrisy whom you (Muhammad) know not. We know them." (9:101)*

وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ [القصص:٨٦]

*"You had no hope that the Scripture would be inspired in you; but it is a mercy from your Lord." (28:86)*

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ [القصص:٤٤]

*"And you (Muhammad) were not on the western side (of the Mount) when We expounded unto Moses the Commandment, and you were not among the witnesses." (28:44)*

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا [القصص:٤٦]

*"And you were not beside the Mount when We did call." (28:46)*

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ۝ اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ۝ مَا كَانَ لِيَ مِنْ عِلْمٍ ۢ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ۝ اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ۝

[ص:٦٧،٦٨،٦٩]

*"Say: It is a mighty news, from which you are turning away, I had no knowledge of the Most High Chiefs, as they dispute." (38:67,68)*

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ اَدْرِيْ مَا يُفْعَلُ بِيْ وَلَا بِكُمْ ؕ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ وَمَآ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ۝ [الاحقاف:٩]

*"Say: I am no new thing among the messengers (of Allah), and I do not know what shall be done with me or with you; I only follow what is revealed to me, and I am only a clear warner." (46:9)*

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ [الشورى:٥٢]

*"And thus We have revealed to you (Muhammad) a spirit of Our command. You knew not what the Scripture was, nor what the Faith. But We guide whom We will of Our bondmen." (42:52)*

قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ۝ [الجن:٢٥]

*"Say: I do not know whether what you are promised is nearby, or my Lord is keeping it at a distance." (72:25)*

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۭ قُـلْ اِنَّـمَا عِلْمُهَا عِنْدَ اللّٰهِ ۭ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ۝ [الاحزاب:٦٣]

*"People ask you of the Hour. Say: the knowledge of it is only with Allah; what shall make you know that the Hour may be near." (33:63)*

[Such matter has been described at several other places also e.g. 7:187, 31:34, 41:47, 79:42-44 etc.]

Beside these verses, many other ones can also be quoted which amply prove that the Prophet (ﷺ) know only what his Lord revealed to him, beyond which he had no knowledge of the first and the last. Apart from the things mentioned in the above verses, some other things also remained out of his knowledge e.g. he did know the number of the Men of Cave (18:22); when the mankind will be gather for mustering (67:26) etc. Where these verses prove the Prophet's knowledge being limited to the extent of revelation only, there also gets brought-out the reality of this like concocted reports that:

كُنْتُ نَبِيًا وَّ اٰدَمُ كَانَ بَيْنَ الْمَآءِ وَالطِّيْنِ

*The Prophet (ﷺ) said, "I was the prophet at that time also when Adem was still between water and mud."*

Now come towards Hadith. One tradition reports that some little girls were telling on an occasion eulogy of Badar martyrs by playing tambourine. One of them began saying: there existed among us such a Prophet who knows that what will happen tomorrow. The Prophet (ﷺ) forbade her and said, "Don't say so, say what you were saying earlier." [Bukhari: Kitabul Mughazi, Chap. Badar]

Upon Uthman bin Mazoon's demise, Umme Ula said that Allah honoured him. The Prophet (ﷺ) said, "How did you know that? By Allah! I'm His messenger but I don't know as to what will be done to me." [Bukhari: Kitabut Ta'bir, Chap. Roeea-un-Nisa]

## 23. Difference between prayer said by men and women

In the second part of Batiste Sever, Ashraf Ali Thanvi has described for women the method of offering prayer in which he narrated a different manner of standing, bowing, prostrating and sitting than that of men. And thus he separated prayers of men and women although there is found not mere an indication in any sound and authentic Hadith that women should offer prayer in a different manner than that of men. The Prophet's edict for men and women was the same and identical that:

صَلُّوْا كَمَا رَاَيْتُمُوْنِيْ اُصَلِّيْ

*"You say prayer like you see me saying."*

[Bukhari: Kitabul Azan, Chap. Al-Azano Lil Musafir]

So, in compliance with this prophetic order, all Sahaba and Shabbat used to offer prayer just in the same manner and style in which they saw the Prophet (ﷺ) offering prayer. The method of performing rituals of prayer was one and the same among men and women; they are the cultists who caused division and difference between prayer of men and women also.

Relying by Yousuf Ludhianvi in his book Ikhtilafe Ummat aur Sirate Mustaqeem upon weak, discontinued and inconsistent reports in place of sound and authentic narrations and asking women to cling by earth while prostrating in prayer [part.II, pp.235,236] is a void and bad act.

## 24. Distortion in the Koran - making it intricate

Zakaria Kandhelvi Saheb write in Fazaile Quran:

*"The Koran has two types of meanings: overt and covert. Overt meanings are conceived by everybody while covert meanings cannot be made out by everyone. Near mystic ones, overt meanings are words of the Koran and covert meanings are its comprehension that differ as per one's ability." [p.8]*

This is an outright calumny over the Prophet (ﷺ). he always imparted only one, same and identical meaning of the Koran to one and all that never differed in no case. Allah Almighty had directed the Prophet (ﷺ):

يٰـاَيُّهَا الرَّسُوْلُ بَلِّغْ مَـآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ۭ وَاِنْ لَّـمْ تَـفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ۭ [المائدة:٦٧]

*"O Messenger! Make known that which has been revealed to you from your Lord. If you do it not, you will not, you will not have conveyed His message." (5:67)*

Under topic No.13, in the preceding pages, there was mentioned a report of Bukhari in which Ayesha (Allah was pleased with her) had said:

وَمَنْ حَدَّثَكَ اَنَّهٗ كَتَمَ فَقَدْ كَذَبَ

*"Whoever told you that the Prophet (ﷺ) had concealed something, that person told a lie."*

and then she had recited above quoted verse of Surah Ma'ida [The Table].

The Prophet (ﷺ) had sought for witness, from congregation present on the eve of the Last Sermon, on this very point that he had conveyed to them message of Allah. They all had witnessed that the Prophet (ﷺ) had conveyed Allah's message to them without any deficiency. Upon this, the Prophet (ﷺ) had held Allah Almighty a witness over this evidence.

[Bukhari: Kitabul Manasik, Chap. Al-Khutba Ayyame Mina]

Accordingly Allah revealed:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ [المائده:٣]

*"Today I have perfected your religion for you." (5:3)*

and thus affixing the final seal in this manner, declared completion of Muhammad (ﷺ)'s prophetic mission. [Bukhari: Kitabut Tafsir, Surah Al-Maida/Muslim: Kitabul Hajj, Chap. Hajjatun Nabi]

The Prophet (ﷺ) had not conveyed to them two types of meanings of the Koran. However, he had told with regard to recitation style that:

اِنَّ هٰذَالْقُرْاٰنَ اُنْزِلَ عَلٰى سَبْعَةِ اَحْرُفٍ فَاقْرَأُوْا مَاتَيَسَّرَا مِنْهُ

*"Verily this Koran has been revealed in seven recitations, which of them you could easily adopt, recite it in that manner." [Bukhari & Muslim: w/r Mishkat, Kitab Fazailul Quran, Chap. Ikhtilafe Qirat)]*

But meanings of every word he disclosed only of one and similar type that never differed. In exegetic chapters of compilations of Hadith, there have been mentioned meanings of various Surahs but without specifying any distinction and differentiation of overt and covert meanings. There was nothing esoteric near the Prophet (ﷺ). he kept nothing in his "inside" and all exposed to "outside". Now if someone affirms that there also exist covert meanings of the Koran which are known by "particular persons", then, in the light of cited Koranic verse and Hadith, it is an open slander over the Prophet (ﷺ). speaking in this manner renders the prophet-hood doubtful that, Allah forbid, the Prophet (ﷺ) did not generalize covert meanings of the Koran and confined them to particular persons only. These terms of general and particular, overt and covert, all are mere innovations of these very hermit mystics; by dint of which they run their hermitages and monasteries upon their favourite and "covert meanings" of the Koran:

مَآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ [النجم:٢٣]

*"for which Allah has revealed no warrant" (53:23)*

The Prophet's invitation to high and low, was one and the same that:

قُوْلُوْا لَااِلٰهَ اِلَّا اللّٰهُ تُفْلِحُوْا

*"You bid Lailaha illallah, you'll succeed."*

[Mosnade Ahmed: vol.III, p.492 viz. if you admitted from the core of your heart that except Allah you have no god - that may be worshipped, the Providence, Dastagir, Mushkil Kusha, Ghauth and Ghauthul Azam, the Redresser of all grievances, the Granter of all invocations ……… then get known that success will kiss your feet; you will be one of the favourite servants of Allah in this mundane world and after death also salvation will come to your lot.]

Now it is their will that they may even divide this too and may affirm that monotheism of rank and file is Lailaha illallah and that of "particular" ones is la-hoo-illa-hoo, as brought-in by Imam Ghazali. [Mishkatul Anwar:p.31]

Notorious of its time, the Caramathian sect also used to bear the same dogma that the Koran has one overt meaning and one covert meaning. And thereafter they used to determine such covert meanings according to their own free will, facility, unbound discretion and selfishness. Similarly these mystic cultists and their followers derive from the Koranic words only those meanings which may not damage their void creed rather they may second and testify it. And when they are presented with the Koranic verses that may repudiate their creed and refute their and their elders' polytheistic sayings and interpretations, then they ruse that revelation point of these verses is different. The so-called "ocean and mountain of knowledge" do not know such a paltry thing that a divine edict is undoubtedly revealed at a specific point in particular circumstances [when Allah deemed its revelation necessary] but its authority bears a general effect that applies to all times, ages and periods. This is why they do not allow general people to read the Koran with translation and confine them to mere un-conceived recitation like parrot-mug; they entangle them in telling flimsy excellences; and if anybody desires to conceive it, they ask him not to study it with translation otherwise he will go astray because it is the job of great scholars to conceive it, and fifteen sciences are required to conceive it. Followers of Tableeghi Jamat often make such sort of arguments. Some of them disclose the number of such presumptive required science even greater.

Giving the status of quasi Divine Revelation to the loquacity of these "Degree Holding Scholars", people consider conceiving the Koran a quasi sin and thus this Divine Message of Guidance is treated in this manner, just on motivation of these so-called scholars, that it is never tried to be conceived. Today there would be hardly any book in the world that people study it without conceiving. Such an injustice is extended to Allah's Book only, motive of which is nothing but these very cultist clergy which airs itself of serving the

Koran and Hadith.

The Book which they present by making it so intricate and abstruse, its Compiler and Author, Omnipotent Almighty Lord asserts again and again in its favour that:

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ [القمر: ۱۷، ۲۲، ۳۲، ۴۰]

*"We have verily made the Koran easy for admonition." (54:17, 22, 32, 40)*

and each time invites in an interrogative and imperative manner:

فَهَلْ مِنْ مُّدَّكِرٍ

*"is there any who may conceive it".*

But Zakaria Kandhelvi
[His name has been mentioned just to quote an instance in view of this book otherwise many other persons also have taken the same meaning like him.]
did change right its meaning so that, having understood it, anybody might not begin inquiring about their anti-Koranic creed. Almost all the translators have translated the above verse just this that Allah has made the Koran easy for perceptive and didactic purpose, to have a lesson, for admonition, meditation, pondering, thinking…… But Zakaria Saheb translated:

*"We have made the Koran easy for memorizing.*
*[Fazail-e-Quran:p.62]*

So got the matter wound up! Let one keep on committing it to memory and be away to bother about its meditation, as it is, to their vanity, a job for "scholars". In this way people remain ignorant of the Scripture and thus chieftaincy of priests rather hierarchy remain intact.

The translation of this verse, made by Kandhelvi Saheb, is the worst example of the Koran's distortion by way of meanings which entails very perilous repercussions i.e. people fail to understand the Divine Book, remain ignorant of its injunctions and by adopting the polytheistic creed and practices, devised and preached by priests, make themselves, accordingly, entitled to severe punishment in hell. Such a heinous action the Jews also used to perpetrate which was one of the causes of curse upon them that:

يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ [النساء: ۴۶/ المائدة: ۱۳]

*"they change words from their context." (4:46, 5:13)*

i.e. the words of Allah's Scripture had different meanings but they related some other meanings. Zakaria Kandhelvi Saheb also did the same job. What did bear the meanings of Surah Qamar's above verse and he did relate what! This verse has come in this Surah (The Moon) at four places as it is and slightly different at one place. And in all five places it has been narrated after a brief account of people of Noah, A'd, Thamud, Lot and Pharaoh that when all these people's belied Allah's Messengers and did not respond to their call, how severe punishments were inflicted upon them by Allah, and told at each place that the Koran is such an easy source of admonition that, taking a lesson therefrom, if a people comes to the right and straight path, then it can escape the punishment of Allah.

## 25. Suppression of the Right

Allah Almighty has told about suppressors of Right that:

وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ط [البقرة: ۱۴۰]

*"And who is more unjust than he who hides a testimony that he has received from Allah?" (2:140)*

and enunciated a stern retribution for such persons:

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْ م بَعْدِ مَابَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ لا اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَ يَلْعَنُهُمُ اللّٰعِنُوْنَ ۞ [البقرة: ۱۵۹]

*"Those who hide the proofs and the guidance which We revealed, after We had made it clear for the people in the Scripture, they are the ones whom Allah will curse and the cursers will curse." (2:159)*

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ يَشْتَرُوْنَ بِهٖ ثَمَناً قَلِيْلاً لا اُولٰٓئِكَ مَا يَاْ كُلُوْنَ فِىْ بُطُوْنِهِمْ اِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ج صلے وَلَهُمْ عَذَابٌ اَلِيْمٌ ۞ اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ج فَمَآ اَصْبَرَهُمْ عَلَى النَّارِ ۞ [البقرة: ۱۷۴، ۱۷۵]

*"Those who conceal what Allah has sent down of the Book, and sell it for a little price, they do not eat in their bellies anything but the Fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them; and they shall receive a painful doom. They are the ones who have accepted to go astray against guidance and chastisement against forgiveness; how patient are they on the Fire." (2:174,175)*

and then pronounced such judgment that:

وَ مَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ۞ …… فَاُولٰٓئِكَ هُمُ

الظّٰلِمُوْنَ ۞ ...... فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۞ [المائدة: ۴۴، ۴۵، ۴۷]

*"Whoso does not judge according to what Allah has sent down, they are the unbelievers ...... they are the wrong-doers ..... they are the transgressors." (5:44, 45, 47)*

Tirmidhi has also reported this saying of the Prophet (ﷺ) that:

مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهٗ ثُمَّ كَتَمَهٗ اُلْجِمَ يَوْمَ الْقِيٰمَةِ بِلِجَامٍ مِّنَ النَّارِ

*"A person who is asked for something that he knows but he concealed that, he will be bridled with the bridle of fire on the Doomsday." [Tirmidhi: Abvabul Ilm, Chap. Kitmanul Ilm]*

In spite of clear edicts of Allah Almighty and His messenger, in condemnation of suppressing the Right, cultist scholars conceal the truth. When a questioner questioned about the status of the following verses:

As a matter of fact, God is just Khawaja
Thus our prostration is justified for Khawaja
Beyond oneness, what's anything on God's part
We shall receive from Muhammad, whatever we do want

and some other verses of the same kind as mentioned under Topic No.17, from Hafiz Bashir Ahmed Ghaziabadi, who outwardly used to answer the questions 'in the light of the Koran and Sunnah" in weekly Akhbare Jahan, Karachi, he replied:

*"We are students of religion. You may guide us in such a matter as to what's your opinion?" [Akhbare Jahan, 17-23 December 1984, p.33]*

Had Hafiz Saheb told that there is open shirk in these verses, the Koran and Sunnah have been mocked, Allah Almighty has been abused [because one Hadithe Qudsi relates that who commits shirk with Allah, he abuses Him. (Bukhari: Kitab Badaul Khalq, first chapter)], therefore, such a person is Mushrik who will not be pardoned (4:48, 116), paradise is forbidden for him (5:72); then his column would have been closed down, his employment snatched, source of earning closed and so-called affectionate and devotees of the Prophet (ﷺ) and saints - who are actually enemies and saucies rather profanes of the Prophet (ﷺ) and saints - would cause against him a vigorous propaganda.

Hugging each other on Eidain, with its peculiarity to such occasions, is not testified form any of the correct and authentic traditions of the Prophet (ﷺ); therefore, considering it compulsory for these occasions is a sheer heresy; and it is incumbent upon knowledgeable persons to express such fact openly. But not a single word is uttered on this issue is in huge gatherings on Eidain. Is right this the service of the Koran and Hadithe? Is this propagation and dissemination of message of the Koran and Hadith? Is just this Nizame Mustafa (i.e. the Prophet's rule)? For just this apprehension that there would rise miscreation and people would appose, the Right is not disclosed rather is suppressed. The Prophet (ﷺ) never cared for any miscreation or opposition in disseminating the Right, then why do the self-claiming successors of the prophets do so while they enjoy such influence over their devotees, who are in great multitude, that they consider saying of their mentors to be quasi divine message? Isn't enough for them the way of the Prophet (ﷺ)?

At four places in the Koran (2:173, 5:3, 5:145, 16:115), Allah Almighty has declared the oblation attributed to a person apart from Allah, to be inadmissible and unlawful like "a dead body, blood poured forth and flesh of swine", but cultists consider moving tongue, on such an important matter, a cause of mischief, though the Right be gone suppressed. This is why they and their followers take the oblation of Rajab's Koonda in the name of Jafar Sadiq, Halva of Shabe Bra'at in the name of Ovais Qarni, Halim and Sharbat of Muharram in the Name of Hosein (رضي الله عنه), Giarhvin of Abdul Qadir Jilani and Barhvin of the Prophet (ﷺ); some of them eat it*
[* Eating it becomes lawful near followers of Tableeghi Jamat in this sense that with its eating will create cohesion and rapport with them]

and some throw it on roof; neither anyone refuses to take it nor moves his tongue to say something about its being unlawful.

How much the Prophet (ﷺ) condemned picturization, it can be estimated from his saying that the most drastic punishment will be inflicted on the Doomsday to those who draw pictures. He ordered the pictures to be obliterated; he threw away the pictorial curtain; he would not visit a place where would exist pictures and would say that angels do not come where do exist pictures; he cursed upon picturizers. [Bukhari: Kitabul Libas, from chapter At-Tasavir to the chapter Mun Savvara Suvarah] but in spite of all such intimidating tidings, see the practice of cultists that how particularly they arrange for printing their pictures in newspapers daily; photography is specially arranged in their programmes whether arranged in mosques or otherwise; and above all is the irony that they rhetorically demand for imposition of Islamic Shariah and Nizame Mustafa in the country!

## 26. Post facto prayers

Ramadhan's fasting has been made obligatory upon Believers. But sick and traveler has been exempted till he is enabled to fast. Upon having ability to fast, it is obligatory to fast ex-post facto (2:185). In case of unavailability of a deserving person for paying Zakat, during the years when it got obligatory, or it could not be paid for certain reason, then it would be paid next year ex-post facto. The same matter is with Hajj also i.e. if it could not be performed upon having its ability, it would be performed next year.

This prolegomena is aimed to highlighting this point that all obligatory services, as enunciated above, are liable to be performed ex-post facto, but not a single verse or Hadith does it bring-in that daily five prayers, which could not be said in past, that will also be returned ex-post facto. The fasting that a woman could not do owing to menstruation, that would be done ex-post facto but prayers left during this period will not be said ex-post facto. [Muslim: Kitabul Haiz, Chap. Wajoobe Qazais Saum alal Haaiz donas Salah] Enjoining completion of the period of fasting ex-post facto, Allah also revealed that:

يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ [البقرة:١٨٥]

*"Allah desires for you ease; He desires not hardship for you." (2:185)*

But cultist scholars say that one may count up all those abandoned prayers that could not be said in time for the last many years and, by way of Qaza-e-Umri, offer their every single bow and prostration ex-post facto; if failed to defray them during lifetime then he may bequeath for their redemption through ransom. [Yousuf Ludhianvi: daily Jang, Karachi, May 1, 1992, etc.]

But even after such a toilsome labour, he cannot escape punishment, for Zakaria Kandhelvi Saheb says:

> *"It is reported from the Prophet (ﷺ) that he who abandons prayer, though offers it ex-post facto, even then he will burn, for not offering in time, till a Haqub in hell and a Haqub is equal to eighty years and a year is equal to three hundred sixty days and a day of Doomsday is equal to one thousand years. According to this calculation, a Haqub got equal to twenty eight million eight hundred thousand years." [Fazaile A'mal: p.317]*

This narration is not found in any authentic book Hadith which fact Kandhelvi Saheb also admitted by inditing these comments thereunder [however, did not write Urdu translation as usual]:

قلت لم اجده فيما عندى من كتب الحديث الا ان مجالس الابرار

> *"I say that save in Majalisul Abrar, I couldn't find this report in the books of Hadith that I have."*

It may be brought out that Majalisul Abrar is not a book of Hadith but a compilation of mere mystic and oratorical discourses whose writer's name is also not known and has casually been attributed to an unfamiliar person Shaikh Ahmed Roomi.

This report's being a fabricated one is testified circumstantially. During the battle of Ditch, Asr prayer could not be said by the Prophet (ﷺ) and many of his companions in time due to pre-occupation which they said ex-post facto after sunset. [Bukhari: Kitabul Mughazi, Chap. Ghazvatul Khandaq/Kitabus Salah, Chap. Mun sallah bin nase jamatan ba'da zahabil waqt] likewise, while returning from the battle of Khyber, Far prayer of the Prophet (ﷺ) and the entire entourage of Sahaba got late and was offered ex-post facto after sunrise. [Bukhari: Kitabus Salah, Chap. Al-azano ba'da zahabil waqt] Beside these, there are found in Hadith other such instances. Muslim has incorporated a permanent chapter in his Sahih wherein he has mentioned many reports according to which many a prayers of the Prophet (ﷺ) and Sahaba were omitted in several expeditions. [Muslim: Kitabul Masajid, Chap. Qazaus Salatil Faitata ….] Would now the cultist scholars and their followers impose upon the Holy Prophet (ﷺ) and noble Sahaba (رضی اللہ عنہم) the retribution intimidated in the above concocted report of Tableeghi Nisab?

Those who remain engrossed, day and night, in meticulous and delicate hair-splitting of Fiqah, they have derived, after much subtilization, a theorem that if more than six prayers are omitted in unconsciousness, then they are not liable to be said ex-post facto. They deduced such an injunction on analogizing the trouble faced in offering such omitted six more prayers on the trouble likely to be experience in offering ex-post facto prayers (that can be from 15 to 50) by a woman that were omitted during her menstruation; since the prayers omitted during menstruation, are not required to be offered ex-post facto, hence, on co-existence of the causal factor i.e. the trouble, the same injunction will also be imposed upon the prayers omitted during unconsciousness. [Usoolul Fiqah by Obaidullah Asa'di, p.226] How amazing and oddish that clingers of a cultish Fiqah took offering six prayers as toilsome but offering thousand of ex-post facto prayers of the entire life didn't appear toiling to them!

## 27. Blaspheming the Prophets (peace be upon them)

It was commented upon, under Topic No.22, the last portion of the concocted report of Tableeghi Nisab that Allah granted prayer of the Prophet

Adem (ﷺ) when he prayed through mediation of the Prophet Muhammad (ﷺ). in this report Adem (ﷺ) has been imputed with the calumny of doing a sinful deed and committing shirk by mediating the Prophet Muhammad (ﷺ). [Fazaile Zikr: p.111] Rather, Allah Almighty and the Prophet (ﷺ) both have been imputed as well by attributing such a false report to Allah and His Messenger. Moreover, the Koran has also been outrightly belied because it has brought-in a totally different situation of granting the prayer of Adem (ﷺ). The prophets happen to be innocent persons - Allah saves them from omnigenuous sinfulness. They are divinely quoted in all matters of life. Accordingly, when Adem (ﷺ) did what was forbidden, he learnt words of penitentiary prayer just from Allah:

فَتَلَقّٰۤى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ [البقرة:٣٧]

*"Then Adam received from his Lord words (of revelation) and He relented toward him. He is the Relenting, the Merciful." (2:37)*

The exegetes of the Koran are unanimously agreed on this point that the prayer which Allah taught Adem (ﷺ) and through which his repentance was granted, that has been mentioned in Surah A'raf i.e.

رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۚ وَ اِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ۞

[الاعراف:٢٣]

*"They (Adem & Eve) said: Our Lord! We have wronged ourselves. If you forgive us not and have not mercy on us, surely we shall be among the losers." (7:23)*

But it has been narrated in the report of Tableeghi Jamat that when Adem (ﷺ) committed the sin, he prayed through mediation of the Prophet (ﷺ) and then his repentance was granted. How denying the Koran & Hadith, slandering Allah Almighty and the pious prophets it is! The narrators of this concocted report of Tableeghi Nisab may like to glance through statement of the Koran & Hadith also. Allah declares:

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ۞ [يونس:١٧]

*"Who does a greater wrong than he who invents a lie concerning Allah and denies His revelations? Surely the guilty are never successful." (10:17)*

The Prophet (ﷺ) affirmed:

لَاتَكْذِبُوْا عَلَيَّ فَاِنَّهٗ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ

*"Do not level a lie on me, for who leveled a lie on me, he will go to hell."*

[Bukhari: Kitabul Ilm, Chap. Ismu mun kazaba alan Nabi]

There is every likelihood that devotees of "Sheikhul Hadith" Zakaria Kandhelvi - the writer of above concocted narration in Tableeghi Nisab - may defend their mentor that he reported that narration from books of Hadith, so what wrong on his part. They should know that the person whom they call "Sheikhul Hadith" i.e. the expert traditionalist, did not look into examination of this narration that he reported without ascertaining its authenticity such a narration that slanders Allah and His messengers:

Ibne Taimia writes in his book Kitabul Wasilah:

*Relating this narration in his "Mustadrak" on the report of Abdullah bin Muslim al-Fahri from Ismail bin Salmah, Hakim has said: this is the first report that I've reported from Abdur Rehman in this book and held sound ……. Although Hakim's such saying is highly accountable because he himself has categorically concluded in Kitabul Mudkhal that Abdur Rehman bin Zaid bin Aslam has reported concocted narrations from his father. This Abdur Rehman bin Zaid is unauthentic as per unanimous agreement of traditionalists and makes too much mistakes. Ahmed bin Hanbal, Abu Zura', Abu Hatim, Nasai and Darqutni all have held him to be weak and unsound. Abu Hatim says: He would intentionally invert narrations i.e. he would convert Mursal narrations into Marfoo' and Mauqoof into Muttasil so he lost position in others' eyes. Traditionalists have severely criticized Hakim for authenticating this narration and other narrations of similar type and have said that Hakim does authenticate even those narrations as well which are false and fabricated near traditionalists. This is why, scholars of Hadith never rely upon mere authentication of Hakim. [Kitabul Wasila: pp.195,196]*

Zakaria Saheb did not content to this mischief alone, rather forwarding a step ahead he exceeded all limits in accusing the Prophet (ﷺ). He showers "flowers" in such manner:

*46- Hafiz Abu Naeem (r.a.) quotes Sufyan Sori (r.a.) as under:*

*Once upon a time while I was going out saw a youth that on lifting or putting every step he was reciting:* اللهم صل على محمد وعلى آل محمد (May Allah bless Muhammad and his

descendants peace and mercy!) *I enquired him whether there was any known reason for that action (or it was his own opinion). He enquired about me. I told him that I was Sufyan Sori. He asked if Sufyan of Iraq. I replied yes. He then asked me whether I had knowledge about Allah. On my affirmation he asked me as to how I got that knowledge. I told him that "it is based on the observation that Allah takes-out day from night and vice versa and that He creates a baby in mother's womb." He remarked that I had no knowledge at all. I then asked him as to how he recognized Allah. He said, "I determine to do something but somehow I've to cancel it. Sometimes I'm bent upon doing something yet I fail to do it. This led me to the recognition of some other power Who is doing things for me." On my enquiry about his recital of Salat-o-Salam, he narrated the story as follow: "I had gone for Hajj alongwith my mother. She expired there. Her face turned black and belly swelled. I guessed that some big sin seemed to have been committed by her. So, I raised my hands for prayer to Almighty Allah. I observed that a cloud patch moved from Tahamah (Hijaz) and a person emerged out of it. He moved his blessed hand on my mother's face and it got brightened. He then swept his hand on her belly and the swelling disappeared altogether. I asked him as to who was he who removed my and my mother's misery. He told me that he was our Prophet Muhammad (s.a.w.). I requested him for some advice. He advised me to recite* اللهم صل على محمد و على ال محمد/*at each step." (Nuzhatul Majalis)* يا رب صل وسلم دائما ابدا ـ على حبيبك خير الخلق كلهم
*O Allah! Mercy and blessings be for ever upon Your beloved - the best creature [Fadhail-e-Durood,pg.121-122,Chapter-V]*

Which blames are not leveled on the Prophet (ﷺ) in this anecdote! At one side he has been proved to be the Knower of Unseen as he became aware of the woman's condition, and on the other side he has been shown as omnipresent that he made him present on the spot after coming out his grave in Medinah*
[* Their such belief has been discussed earlier that the Prophet (ﷺ) is living in his grave of Medinah]

and traveling in a cloud; on the third side he has also been testified as disposer of affairs and remover of difficulties that he removed woman's affliction just with the rising of her son's hands: and on the fourth side calumny of sweeping hand on body of a strange woman has also been imputed on the innocent and the last Prophet (ﷺ)! One may ponder that how bitterly the prophetic honour has been attacked from four directions! Where are those who vow to lay their lives for prophetic honour subsequent to demand from Christians for nullifying Blasphemy Act? Is there not a little care and regard for prophetic honour in the hearts of those scholars and orators who spout harangues on such occasion or that is a mere rhetoric volubility?

Which of the numerous points be pointed out? Which of their Kufr & Shirk be brought to light since they are like ظُلُمٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ [Layer upon layer of darkness]. Fifty anecdotes contained in Fazaile Durood and seventy of Fazaile Hajj, written by the same writer, and the anecdotage of "Hikayate Aulia", compiled by Ashraf Ali Thanvi, be gone through. Each and every of them is mocking with Allah's Book and tradition of the Prophet (ﷺ), shredding out the monotheism, mauling the Shariah, tearing asunder the favourite religion of Allah and is presenting its totally different rather reverse form that has no relation whatsoever with the Koran and Sunnah.

It is un-knowing as to where do they find such a courage and guts that they blame innocent prophets with kufr and shirk. Another person who is aired as "Caller to the Right" viz. Muhammad bin Abdul Wahab Najadi, he raised a very abject and abhorrent point in his book "Kitabut Tauheed". After quoting the Koranic verse:

فَلَمَّآ اٰتٰهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَاءَ فِيمَآ اٰتٰهُمَا ج فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ۞

[الاعراف:١٩٠]

*"Then, when He gives them a righteous (child), they make for Him associates in that He gave them; but Allah is High above that they associate with Him." (7:190)*

he declared keeping name in such style which denote the servitude apart from Allah e.g. Abde Umer (Umer's slave), Abde Ka'ba, etc. to be unlawful; and then, interpreting the above verse, held, on the basis of a false narration, Adem and Eve to be the persons meant therein. He writes that: when Eve entered the family way, Satan came to her and terrifyingly called upon her to name her child Abdul Harith, otherwise I'll do so and so. She did not comply with and resultantly the child died post-birth. It so happened twice. When she conceived for the third time, she overcame with love of child and named it Abdul Harith and thus they committed shirk in allegiance, not shirt in worship. [pp.145-147]

Why didn't Najdi Saheb be so courageous and why didn't he prate such kufr since his Imam and predecessor Ahmed bin Hanbal, who was champion of the issue of Khalqe Quran (uncreated word of Allah) was considered to be of Right upon being flogged at the hands of Abbasid caliphs

Mamun and Mutasim for his adherence to his creed and earned much fame and name accordingly, has ascribed, in his voluminous Mosnad, this report to the Prophet (ﷺ) that Adem and Eve named their child Abdul Harith in apprehension of its death and this all happened under order of the Deuce. [Vol.V, p.11]

The extremity in slandering and imputing Allah's Messengers was crossed by that person whom cultists call "Data Ganj Bakhsh" whose real name was Ali Hajveri Hassan Jallabi. Exhibiting extreme courage and boldness in his book "Kashful Mahjoob", in whose praise cultists remain highly eloquent, Hajveri Saheb has written a very repulsive point in favour of innocent, pious and highly respectable prophets of Allah by upholding the accusations imputed by Jews on the Prophet David (عليه السلام) and by hypocrites on the Prophet Muhammad (ﷺ).

Israelite scholars have attempted to tarnish character of their prophets by leveling variety of blames and have incorporated them in their Scriptures so that their own perversity and Allah's disobedience could be justified on the account that since their prophets did bear such character, so why one should surprise if they do so! Accordingly the Torah that is included in first part of the Bible as "Old Testament", contains many such instances. Where many prophets like Noah (Genesis 9:20 etc.), Abraham (Genesis 13:9 etc), Lot (Genesis 19:30 etc.), Jacob (Genesis 27:19 etc.), Aaron (Exodus 32.3 etc.), Solomon (I Kings 2:23 etc.) etc. have been imputed with many blemishes in the Bible, there the character of David like most pious, devout and god-fearing prophet also has been attempted to sully with a very vile blame. Though narrating a kufr is not kufr and the responsibility lies with the first narrator, even then it is un-dauntable, in view of the honour and greatness of Allah's prophets, to narrate it. However, this hit will suffice that these cruel rendered such a high exalted prophet worthless than an ordinary person and slandered him that he tainted with wife of a soldier and then got her husband killed through a ruse for getting her married. Whoever wish to know its detail, that may go through Chapters 11 and 12 of II Samuel in the Bible. Since Israelites were too bold and audacious in leveling vulgar type of accusations on their prophets, and would not hesitate in ascribing such things to their prophets and benefactors what one feels shame and shyness in ascribing to a gentleman of ordinary level, hence this anecdote is one out of many idle stories of such kind that has been narrated in the Bible with much exaggeration.

The hypocrites of Medinah also extended a similar sort of felony to the Last and Blessed Prophet Muhammad and described a very abhorrent cause of the Prophet's marriage with Zainab (Allah was pleased with her) which Tibri and Ibne Athir have brought out in their historical books very colourfully. Who wishes to know the details, see these books.*

[* It is possible that one may not take notice of such things taking them misrepresentation of history. But what to speak of those who declare "Hadith" as their identification since they too narrate such diabolic nonsense. Even Ibne Qaiyim has related both these two matters [with reference to the Prophet David (عليه السلام) and the Prophet Muhammad (ﷺ)] by way of reasoning for love with women. [Al-Javabul Kafi: pp.341, 352, 353]

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Giving an account of the issue in the Koran (33:36-40), Allah Almighty has contradicted and rebutted such blames & objections and has purged & exonerated His Messenger from tainture of this accusation.

By bringing out, through teachings of the Koran & Hadith, their status & position, their virtues & excellences, height of their character & conduct, their sincerity & uprightness in Allah's obedience & allegiance, their sense of accountability before Allah and their adherence & devotion to Allah in all matters, prophets have been made for mankind a followable specimen of servitude to Allah. But in spite of such crystal clear elucidation, boldness and audacity of these callous claimants of Islam is worth nothing that in stead of turning to the true teachings of the Koran & Sunnah and firmly established unequivocal sound reasoning as mentioned therein, they base for their false and sensual interpretations on the Jewish cabalas and the fabricated story spun therein. Now see the courage of Hajveri Saheb that he not only verified the above mentioned accusations leveled on the Prophet David (عليه السلام) and the Prophet Muhammad (ﷺ) by Jews and other enemies of Islam but also re-interpreted willfully through terminology of sophism so that instead of getting chagrin over his saucy courage, his blind devotees may rejoice on his mystic interpretation and misleading hair-splitting. He writes:

> *"Just as the Prophet David (عليه السلام); when he was in state of Suhuv, all his actions would cause right from him and till then Allah referred his actions just to him as He said:* و قتل داوٗد جالوت *"and David killed Goliath." And our lord and master, chief of the universe [Muhammad] (ﷺ) was in state if Sukur; all his actions that emerged from him then, Allah referred them just to Himself, as said:* وما رميت اذ رميت ولكن الله رمى *"and you did not throw when you did throw, but Allah threw." ......... So when the Divine action tends towards the slave, the slave gets established with himself, and when action of the slave inclines to Divinity, the slave gets established with Divinity. Therefore, it so happened that the look of the Prophet David (عليه السلام) went to there where it should not go i.e. a woman who was wife of*

*Uriah, whom he saw and she was illegitimate for him. And when the slave got established with Divinity, such as the Holy Prophet (ﷺ), that his look also went to the same thing, in the same manner i.e. on Zaid's wife, but she got illegitimate for Zaid, for the reason that that look of the Prophet David (؊) was in state of Suhuv and this look of the Holy Prophet (ﷺ) was in state of Sukur." [Kashful Mahjoob: p.349]*

We seek Allah's refuge from such diabolic babble gabble and declare our total exoneration and exculpation from their makers.

## 28. Remuneration on Religious services

There has been reported very clear Divine Prohibition in the Koran that:

وَلَاتَشْتَرُوْا بِاٰيٰتِیْ ثَمَنًا قَلِیْلًا ز وَّ اِیَّایَ فَاتَّقُوْنِ ۞ [البقرة:۴۱]

*"Do not sell My verses for a trifling price and fear Me." (2:41)*

The same was the prophetic edict:

عن عبدالرحمٰن بن شبل قال قال رسول اللہ ﷺ اقرؤا القرآن ولا تغلوا فیہ ولا تجفوا عنہ ولا تأکلوا بہ ولا تستکثروا بہ

(مسند احمد، جلد ۵، صفحہ ۴۴۴)

*Abdur Rehman bin Shibil (رضی اللہ عنہ) reports that the Prophet (ﷺ)said, "Read the Koran but do not exaggerate therein, nor turn away from it, nor make it an earning means, nor gather worldly gains through it." [Mosnade Ahmed: Vol.III, p.444]*

اِتَّخِذْ مُؤَذِّنًا لَّایَاْخُذُ عَلٰی اَذَانِہٖ اَجْرًا

*"........appoint such a Moazzin who may not receive remuneration on his calling Azan." [Abu Dawood: Kitabus Salah, Chap. Akhzil Ajre alat Tazin]*

And Imam Abu Hanifa also decreed Fatwa that:

*Demanding remuneration of azan and Hajj, and likewise on teaching prayer and teaching the Koran & Fiqah, is not admissible. In fact taking remuneration on each of the worships, ordained for Muslim, is not lawful near us. [Al-Hadaya: p.287]*

But see the practice of those who boastfully claim themselves to be followers of the Koran & Sunnah & Hanafi Fiqah and call for enforcing Hanafi Fiqah in the country, they all receive remuneration on calling Azan, leading prayer, solemnizing Nikah, teaching the Koran and even for uttering azan words in ear of a newborn; thinking it an unlawful thing is a far cry, they receive such remuneration considering it just virtuous and utterly a religious service. They gluttonously receive donations for their mosques and Madaris and do not bother about checking whether they are given by a person doing a business of usury or by some one else involved in any other illegitimate practice; they amass wealth on this account from all by uttering virtues and for this purpose their agents keep on traveling far and wide with receipts and certificates.

Hearing the above mentioned verses, these piety profiteers instantly assert that they are revealed for Jews only. It was so brought-in before Huzaifa (رضی اللہ عنہ) also who had affirmed that:

*"How nice are your Israelite brothers that all sweet for you and bitter for them! No. You'll certainly follow their feet inch by inch." [Tafsir Manar: 2:41]*

All the divine religions are right and fundamentally alike (saving minor details and ramifications) and all mankind is a one community (10:19). It so never happens that unlawful and forbidden things of a religion (exempting some particular exceptions) get lawful and allowed in other religion or in would turn into virtue. If remuneration on religious services is illegitimate for Jews, then it is not legitimate for Muslims through any scriptural verse or prophetic tradition because Shariah has been the same right from the very first day:

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَاوَصّٰى بِهٖ نُوْحًا وَّالَّذِیْ اَوْحَيْنَآ اِلَيْكَ وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَلَاتَتَفَرَّقُوْا فِيْهِ ط [الشوریٰ:۱۳]

*"He has ordained for you that religion which He command unto Noah and that which We in spite in you (Muhammad), and that which We commanded unto Abraham and Moses and Jesus, saying: establish the religion and be not divided therein." (42:13)*

The followers of Tableeghi Jamat often assert in their discourses that if you'll do work of Allah's religion (i.e. their like cultish propagation), then Allah shall feed you without any employment; and give example of the Prophet (ﷺ) that after getting prophet-hood, he never took any employment. They should know that the Prophet (ﷺ) never made religion a source of earning bread but he always got his subsistence by sweat of his eyebrow. Whoever the prophets Allah sent, they all tended goats. [Bukhari: Kitab Badaul Khalq, Chap. Yakefoona ala asnam] The Holy Prophet (ﷺ) also shepherded goats.

[Bukhari: Kitabul Ajarah, Chap. Ra'l Ghanam ala Qararit]

He did some other jobs as well. None of the Prophets (peace be upon them) did ever take remuneration on religious work rather theirs would be the saying:

وَمَـآ اَسْـئَـلُـكُـمْ عَـلَيْـهِ مِنْ اَجْرٍ ۚ اِنْ اَجْـرِیَ اِلَّا عَـلٰـی رَبِّ الْـعٰـلَمِيْنَ ۝

[الشعراء:١٢٥ وغيره]

*"I ask of you no reward for this (religious work), my reward is the concern of the Lord of the worlds." (26:145 etc)*

Charity was not allowed to the Prophet (ﷺ) and his family. [Bukhari: Kitabuz Zakah, Chap. Ma yuzkaru fis sadaqate alan Nabi) He used to forbid from subsisting over beggary. [Ibid. Chap. Al-Iste'faf] Without earning, he could not subsist, for he himself used to say:

مَااَكَلَ اَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ اَنْ يَّاْكُلَ مِنْ عَمَلِ يَدِهٖ

*"Not any person would have ever eaten a bread better than what taken through his hand's labour." [Bukhari: Kitabul Buyu, Chap. Kasbur Rajule wa-amalehi beyadehi]*

Therefore the Prophet (ﷺ) too would certainly earn his subsistence. Before being chosen as Prophet, he used to trade. His wife Khadija (Allah was pleased with her) was a wealthy woman of Arabia. Having been destined with prophet-hood, her wealth and what did he earn through trading, remained under their utilization. Take into consideration the following verse:

وَقَالُوْا مَالِ هٰذَاالرَّسُوْلِ يَاْ كُلُ الطَّعَامَ وَيَمْشِیْ فِی الْاَسْوَاقِ ط [الفرقان:٧]

*"And they say: how is it with this Messenger that he eats and walks in the markets?" (25:7)*

Herein is also found the tracing that the Prophet (ﷺ) used to earn his livelihood and for this very purpose he used to visit markets upon which idolaters would object because they would not agree upon having a prophet in simile of other persons. Allah replied to their objection in this manner:

وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ لَيَاْ كُلُوْنَ الطَّعَامَ وَ يَمْشُوْنَ فِی الْاَسْوَاقِ ط [الفرقان:٢٠]

*"We never sent before you any of the Messengers but they verily used to eat food and walk in the markets." (25:20)*

This further corroborated the Prophet's bread earning and this also indicated that all earlier Prophets used to earn their subsistence. After migration to Medinah, domestic expenses of the Prophet (ﷺ) and his family used to be met from the estates got from Jews, one fourth of war spoils, plunder, etc.

Upon reading of Kitabul Buyu of Sahai Sitta (i.e. reports regarding trading), it comes to know that all companions of the Prophet (ﷺ) used to earn their bread through hard labour. None of them would eat by sitting idle. Ayesha (Allah was pleased with her) relates that companions of the Prophet (ﷺ) used to do labour for their earning and (due to high degree of hard work) their bodies would emit sweat smell; so they were told that it would be better if they might bathe. [Bukhari: Kitabul Buyu, Chap. Kasbur Rajule wa amalehi beyadeh]

Ashabe Suffa (رضي الله عنه), whose example these cultists often give for their ulterior motive, also used to do labour; they would earn in the morning and would learn thereafter. Not a single companion of the Prophet (ﷺ) did ever make religion a profession. They all were earner and eater of legitimate subsistence. Ayesha (Allah was pleased with her) says:

لَـمَّـا اسْتُـخْلِفَ اَبُوْبَكْرِالصِّدِّيْقُ قَالَ لَقَدْ عَلِمَ قَوْمِیْ اَنَّ حِرْفَتِیْ لَمْ تَـكُـنْ تَعْجِزُ عَنْ مُؤْنَةِ اَهْلِیْ وَشُغِلْتُ بِاَمْرِالْمُسْلِمِيْنَ فَسَتَاْكُلُ اٰلُ اَبِیْ بَكْرٍ مِّنْ هٰذَا الْمَالِ وَيَحْتَرِفُ لِلْمُسْلِمِيْنَ فِيْهِ

*When Abu Baker (رضي الله عنه) was made caliph, he said, "My folk knows that my business was not inadequate to suffice my family's subsistence; since I have now occupied in the affairs of Muslims, Abu Bakar's family will subsist on the exchequer and he (Abu Bakar) shall keep on augmenting Muslim wealth through trading." (Ibid)*

There had imbued in Umer (رضي الله عنه) very keen urge of achieving religious knowledge but that too could not bar him from earning. Accordingly, he had devised a substitute arrangement for this:

قَـالَ كُنْتُ اَنَا وَجَارٌ لِّیْ مِنَ الْاَنْصَارِ فِیْ بَنِیْ اُمَيَّةَ بْنِ زَيْدٍ وَّ هِیَ مِنْ عَوَالِی الْمَدِيْنَةِ وَ كُـنَّـا تَـنَـاوَبُ الـنُّزُوْلَ عَلٰی رَسُوْلِ اللّٰهِ ﷺ يَنْزِلُ يَوْمًا وَّ اَنْزِلُ يَوْمًا فَاِذَا نَزَلْتُ جِئْتُهٗ بِخَبَرِ ذٰلِكَ الْيَوْمِ مِنَ الْوَحْیِ وَغَيْرِهٖ وَاِذَا نَزَلَ فَعَلَ مِثْلَ ذٰلِكَ

*He said, "I and my Ansari neighbour both used to live in the village of Bani Umayyad bin Zaid which situated in highlands of Medinah. We used to call on the Prophet (ﷺ) alternately. He used to come day and I on the other. When I would come on my turn, I would tell him whatever revealed on that day; and when would fall his turn, he would follow suit." [Bukhari: Kitabul*

*Ilm, Chap. Al-Tanavub fil Ilm]*

And this one day's absence was due to his occupation in earning otherwise it was not tolerable for him to be absent from the Prophet's assembly and the prophetic knowledge so got in his company, though he would come to know that through his companion later. He expressed his that eagerness and regret for remaining ignorant of the Prophet's saying and the revelations that took place in his absence, on such an occasion when Abu Moosa Asheri (ﷺ) disclosed him that he had returned from his door because he had not received reply of his salutation even on bidding third time and that the Prophet (ﷺ) had so ordered (i.e. to return in that case). Umer (ﷺ) had said:

اَخُفِيَ عَلَىَّ مِنْ اَمْرِ رَسُوْلِ اللهِ ﷺ اَلْهَانِي الصَّفْقُ بِالْاَسْوَاقِ يَعْنِي الْخُرُوْجِ اِلٰى تِجَارَةٍ

*"Commitment in bazaars i.e. trading suppressed this order of the Prophet (ﷺ) from me." [Bukhari: Kitabul Buyu, Chap. Al-Kharooj fit Tijarah]*

And this is taught in school books as well that Uthman (ﷺ) was a great trader. He used to trade with Rome and Persia. Ali (ﷺ) also used to do earning. His commercial dealings with Jewish goldsmith of Medinah have been reported in Kitabul Buyu of Bukhari. In short, all the companies of the Prophet (ﷺ) would, in compliance with his orders, used to earn their subsistence and not a single of them did ever make religion a source of earning bread. All Fuqah & Mohaddithin (jurists and traditionalists) also would work for their livelihood and would not sit idly like today's priests. It is well known about Imam Abu Hanifa that he used to trade in cloths.

For receiving remuneration on religious services, measures taken by Umer (ﷺ) are presented as justification that he fixed stipends for mosque Imam. True is this that Umer's caliphate was an era of extreme prosperity when there would pour into Medinah the wealth in abundance. Due to large number of conquests, war spoils used to be heaped in the Prophet's mosque that used to be distributed among the entire state subject just like today's welfare states where pensions are fixed for country populace. A study of Islamic History reveals that Umer (ﷺ) used to distribute these stipends among people with regard to their priority in embracing Islam, participation in holy battles, relation and nearness to the Prophet (ﷺ). Accordingly, he would annually give five thousand Dirhams to those Sahaba who participated in Badar Battle. [Bukhari: Kitabul Mughazi, Ahadithe Ghazvae Badr] The very first migraters would be given four thousand Dirhams each, annually. [Bukhari: Kitabul Manaquib, Chap. Hijrathun Nabi] Being affectionate to the Prophet (ﷺ), he would give Zaid bin Haritha (ﷺ) five hundred Dirhams more than his son Abdullah bin Umer (ﷺ). [Tirmidhi: Abvabul Manaquib, Chap. Manaquibe Zaid bin Haritha] He would give twelve thousand to Abbas (ﷺ) and six thousand to Safia (Allah was pleased with her), uncle and aunt of the Prophet (ﷺ) respectively; wives of the Prophet (ﷺ) would be given ten thousands each but two thousand more to Ayesha (Allah was pleased with her) being more close to the Prophet (ﷺ) than other; children of those Sahaba who took part in Badar, would be given two thousand each but Ali's sons Hasan and Hosein would be given more on account nearness to the Prophet (ﷺ); needy peoples of Yemen, Syria and Iraq would be given two thousand, one thousand and nine hundred respectively; in short each and every individual of Islamic state would receive such stipends, even newborn babies would also be given one hundred Dirhams each. [Umer Farooq by Muhammad Hosein Haikal, published by Al-Faisal, Urdu Bazar, Lahore, pp.776,777]

So it vindicated that Umer (ﷺ) did not fix any stipend for Imam of mosques. He had knowledge of religion and was trained by the prophet (ﷺ) in whose company he had learnt tenets of Islamic Shariah very well. Having excelled in the Islamic learning was witnessed for him by the Prophet (ﷺ) many times. [Bukhari: Kitabul Manaquib, Chap. Manaquibe Umer] How he could do such a thing which was prohibited by Allah and His Messenger because:

وَمَا كَانَ لِمُؤْمِنٍ وَّلَامُؤْمِنَةٍ اِذَا قَضَى اللهُ وَرَسُوْلُهٗ اَمْرًا اَنْ يَكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَمَنْ يَعْصِ اللهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۞

[الاحزاب: ٣٦]

*"It is not for any Believer, man or woman, when Allah and His Messenger have decreed a matter, to have choice in their affair. Whoso disobeys Allah and His Messenger, he verily goes astray in error manifest." (33:37)*

Therefore, this saying is outright slander and calumny that Umer (ﷺ) had fixed stipends for Imam of mosques. This may also be kept in mind that caliph and subsidiary state heads at that time used to perform also the duty of leading prayer for which they would receive no extra remuneration and no Imam for any mosque used to be appointed separately and exclusively.

In justification of remuneration on religious services, this Hadith of Bukhari is also brought-in that the Prophet (ﷺ) said:

اِنَّ اَحَقَّ مَااَخَذْتُمْ عَلَيْهِ اَجْرًا كِتَابُ اللهِ

*"The most deserving that you may have remuneration whereon is the Book of Allah." [Bukhari: Kitabut Tib, Chap.*

*Ashshartu fir Ruqia beqatie minal Ghanam]*

This is another try of delusion attempted by them, otherwise they know very well that this is not a permission for taking remuneration on religious services rather it is an exceptional matter. This speech the Prophet (ﷺ) had uttered on such an occasion when a band of Sahaba had inquired him about those goats which they had got from those people who had declined to entertain them in a distant territory although it was an established custom of Arabia for centuries that allied tribes used to entertain incoming guests and for that account their hospitality was well known all around. But when a scorpion stung chieftain of that territory, one Sahabi (ؓ) of that band exorcised him in lieu of some goats just as scourge for them. Sahaba were vacillating about those goats. Having been apprised of entire situation and its background, the Prophet (ﷺ) let them avail what they gained. Its earlier Hadith reports that he got those goats distributed and asked for fixing his share also. If it were a matter of remuneration, then the goats were the right of just that Sahabi (ؓ) who had exorcised and they must not have distributed in such a manner.

Thus it testified that taking remuneration on any religious work is not admissible in accordance with the Koran and Hadith. Therefore, turners of piety into professionalism should repent for and renounce such an illegitimate earning and should remember what Allah Almighty and His Messenger have said:

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ يَشْتَرُوْنَ بِهٖ ثَمَناً قَلِيْلاً لا
اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَوَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَلَا
يُزَكِّيْهِمْ ج صلے وَلَهُمْ عَذَابٌ اَلِيْمٌ ۞ اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى
وَالْعَذَابَ بِالْمَغْفِرَةِ ج فَمَآ اَصْبَرَهُمْ عَلَى النَّارِ۞ [البقرة: ۱۷۴، ۱۷۵]

*"Those who conceal what Allah has revealed of the Scripture, and sell it for a small gain, they do not eat in their bellies any thing else than Fire. Allah will not speak to them on the Day of Resurrection, nor He will purify them; and they shall receive a painful chastisement. They are those who accepted to go astray against guidance and chastisement against forgiveness; how patient are they on the Fire!" (2:174,175)*

Ubadah bin as-Samit (ؓ) was presented with a bow by one of his pupils who he had taught the Koran. Where Ubadah asked about it from the Prophet (ﷺ), he said:

اِنْ كُنْتَ تُحِبُّ اَنْ تُطَوَّقَ طَوْقًا مِّنْ نَّارٍ فَاقْبَلْهَا

*"(this bow is of hale fire) If you like to be collared with Fire then accept it." [Abu Dawood: Kitabul Buyu, Chap. Kasbul Moallim]*

He said at another place:

مَنْ تَعَلَّمَ عِلْمًا مِّمَّا يُبْتَغٰى بِهٖ وَجْهُ اللّٰهِ لَايَتَعَلَّمُهٗ اِلَّالِيُصِيْبَ بِهٖ عَرَضًا مِّنَ
الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ، يَعْنِىْ رِيْحَهَا

*"Who learnt the knowledge, that should be achieved for wining Allah's favour, for any temporal gain, he shall fail to have even smell of paradise on the Day of Resurrection." [Abu Dawood: Kitabul Ilm, Chap. Fi Talabil Ilme leghairillah]*

For apprising virtues of works, cultists give references of unauthentic and unsound reports of Baihiqui very much. There has also been attributed in this very book the following saying of the Prophet (ﷺ):

مَنْ قَرَأَ الْقُرْآنَ يَتَاَكَّلُ بِهِ النَّاسَ جَآءَ يَوْمَ الْقِيٰمَةِ وَوَجْهُهٗ عَظْمٌ لَيْسَ عَلَيْهِ
لَحْمٌ

*"Who learnt the Koran so that he may earn his bread therewith, he would come on the Doomsday in such state that his face would be mere bone having no flesh."*

[Baihiqui w/r Mishkat, Kitab Fazailul Quran]

## 29. Calling the Prophet (ﷺ) "The Light"

The Jews and Christians exceeded in shirk so much so that they held Ezra and the Christ as son of Allah:

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ۨ ابْنُ اللّٰهِ وَ قَالَتِ النَّصٰرَى مَسِيْحُ ابْنُ اللّٰهِ ط ذٰلِكَ
قَوْلُهُمْ بَاَفْوَاهِهِمْ ج يُضَاهِئُوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ط قَاتَلَهُمُ اللّٰهُ ج
اَنّٰى يُؤْفَكُوْنَ ۞ [التوبه: ۳۰]

*"The Jews say, 'Ezra is the son of Allah', and the Christians say, 'Messiah is the son of Allah'; that is their utterance of their mouths, imitating the utterance of the unbelievers before them; Allah may destroy them; how they are perverted!" (9:30)*

Allah has informed about this shirk in His person that:

تَكَادُالسَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْاَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا [مريم: ۹۰]

*"And they say that the All-Merciful has taken to Himself a son. You have indeed advanced a hideous thing! The heavens may be rent of it, and the earth split asunder, and the mountains fall down crashing, that they have attributed to the All-Merciful a son." (19:88-91)*

When there would be such achievements of Jews and Christians then why did this so-called Muslim Ummah lag behind since it is a famous Hadith that the Prophet (ﷺ) said:

لَتَتَّبِعُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَّ ذِرَاعًا بِذِرَاعٍ حَتّٰى لَوْ دَخَلُوْا
جُحْرَ ضَبٍ تَبِعْتُمُوْهُمْ قُلْنَا يَارَسُوْلَ اللّٰهِ اَلْيَهُوْدَ وَالنَّصَارٰى قَالَ فَمَنْ

*"You will certainly follow the earlier nations, fully and completely, span by span and yard by yard, so much so that if they would have entered into burrow of iguana you'd follow them." Sahaba asked whether Jews & Christians are meant. The Prophet (ﷺ) replied, "Then who else." [Bukhari: Kitabul Aitisam, Chap. Qaulun Nabi (ﷺ) latattabanna sunana mun kana qablakum]*

Advancing a step ahead, this Ummah, accordingly, declared the Prophet (ﷺ) right a part of Allah's Person! However, cultists hold different opinion in this issue. Some of them call Allah a light and declare the Prophet (ﷺ) a part thereof; they accordingly raise loud voices from their mosques that:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَعَلٰى آلِكَ وَاَصْحَابِكَ
يَانُوْراً مِّنْ نُّوْرِاللّٰهِ

*"O Prophet and a light from Allah's Light! May peace and blessing be upon you, your family and your companions."*

Their "A'la Hazrat" went to such extent that he affirmed:

Each & every child in your generation is of light
You are exactly a light, your whole family is of light
[Raza Khan: Hadaiq Bakhshish, Part.II, p.4]

Some cultist have adopted this bearing:

*"In my belief, the Prophet (ﷺ) is a light and human simultaneously. By dividing asunder the light and human, it is wrong near me one's negation and other's recognition." [Yousuf Ludhianvi: Ikhtilafe Ummat aur Sirate Mustaqim, part.I, p.33]*

And some went to such extent that they declared the light of the Prophet (ﷺ) the very first creature of the universe as written by Ashraf Ali Thanvi:

*Abdur Razzaq has reported with his own Sanad from Jabir bin Abdullah that he asked the Prophet (ﷺ), "My parents be sacrificed for you, tell me as to which first thing Allah created in the universe." He said, "O Jabir! First of all thing, Allah created light of your Prophet from His own light, not in this sense that the Divine Light was its origin, rather He created through beneficence of His Light; then that light remained strolling with the Divine Favour wherever Allah Almighty approved, and then existed no Loh (The Plaque), no Qalam (The Pen), no paradise, no hell, no angel, no sky, no earth, no sun, no moon, no jinn, no human; and when Allah wanted to create creatures, He made four parts of that light and created the Qalam from one part and the Loh from other and Arsh from the third." This Hadith testified Muhammedan Light to be the very first creature by way of the first reality because all those things which are reported to be created first, they all are categorically defined in this Hadith as created after the light of Muhammad (ﷺ).* [Nashrut Tib fi Zikril Habib: pp.5,6]*

[* No such saying, attributed to the Prophet (ﷺ) or his companions, is reported in any authentic and correct Hadith. Though Musannaf of Abdur Razzaq is among few first compilations of Hadith, but due to lack of commitment to authenticity of reports and gathering all kinds of stuff, traditionalists regarded his compilation in forth grade books i.e. highly unreliable.]

Such a thing was also affirmed by one of their elders Ahmed Sirhindi - known as Mujaddid Alfe Thani - in his Maktoobat [Maktoob No.100, Daftar.III] and by Shabbir Ahmed Uthmani in the marginal note of Tafsire Uthmani (5:15).

From the Koranic verse

اَللّٰهُ نُوْرُالسَّمٰوٰتِ وَالْاَرْضِ ط [النور :٣٥]

*"Allah is the Light of the heavens and the earth" (24:35)*

they deduce that Allah is quasi composed of light albeit light is itself a creature and Allah is its Creator, as He said :

اَلْحَمْدُلِلّٰهِ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرِ ط ثُمَّ
الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ۞ [الانعام: ١]

*"Praise be to Allah, Who has created the heavens and the earth, and has made darkness and light; yet those who disbelieve ascribe equals to their Lord." (6:1)*

They declare Allah Almighty to be a light and claim the Prophet (ﷺ) to be a

part thereof, although no simile can be given to Allah (42:11), none is equal to Him (112:4), all is perishable save His Person (2:88, 55:26,27). Isn't then making Allah a mortal thing an injustice with Him? Isn't it an imputation? Allah says:

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ [الصف:٧، وغيره]

*"Who does greater wrong than he who forges falsehood against Allah." (61:7, etc)*

The verse in which Shabbir Ahmed Uthmani Saheb told the Prophet (ﷺ) to be a light, is the following one:

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِيْنٌ ۞ [المآئدة:١٥]

*"There has come to you from Allah a light and clear Book." (5:15)*

This practice is proved from the Prophet (ﷺ) himself that the Koran may be interpreted just from the Koran [But the safest mode for us is this one that the Koran be first interpreted from the Koran and in case of finding no explanation there, then Hadith be consulted] as he so did while expounding the following verse:

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ۞ [الانعام:٨٢]

*"Those who believe and do not confound their belief with injustice - theirs is security and they are guided." (6:82)*

It fell upon Sahaba quite trying, and subsequently they began saying that which of them might not have committed an injustice. The Prophet (ﷺ) said: This doesn't mean as you think, rather it means what Luqman had exhorted his son i.e. with 'injustice' herein is not meant the ordinary injustice but the tremendous injustice of shirk. Then he had recited this verse of Surah Luqman:

اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۞[لقمٰن ١٣]

*"Shirk is verily a tremendous wrong." (31:13)*

Therefore, on such account is famous among men of letter this maxim that: اَلْقُرْاٰنُ يُفَسِّرُ بَعْضُهٗ بَعْضاً "some of the Koran expounds some of it." The exegesis of the verse under consideration is found in the following verse:

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ط [التغابن:٨]

*"So believe in Allah and His Messenger and the Light which We have revealed." (64:8)*

So it got brought out that "the light" that appears in Surah al-Maida, is according to Surah at-Taghabun, meant for the guiding book of Holy Koran that Allah has revealed.

The Koran is such a unique master piece of Arabic literature that had dumbed grand eloquent who were absolutely helpless before its open challenge of فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ "so bring a Surah of the like thereof" (2:23). In a literary style, synonymous words are repeated for giving prominence to importance of a certain matter, examples of which are quite common in the Koran such as اَلرَّحْمٰنِ الرَّحِيْمِ "the Beneficent, the Merciful" in which both words are synonymous, however, there exists a subtle difference between them as exists in other synonyms. For projecting excess of Allah's beneficence, mercy, forgiveness and blessing, such eloquent and varied words have been used. Likewise, "نور" "the light" and "كتاب مبين" "an open Book", used in Surah al-Maida, both are synonymous words whose combined and simultaneous use at one place creates vigour in speech. Other many verses of the Koran corroborate such explanation e.g.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ۞ [النسآء:١٧٤]

*"O mankind! A proof has come to you from your Lord, and We have sent down unto you a manifest light." (4:174)*

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ ز يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ط فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ لا اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞ [الاعراف:١٥٧]

*"Those who follow the Messenger, the Prophet of the common folk whom they find written down with them in the Torah and the Gospel, who bids them the desirable and forbids them the disgusting, makes lawful for them the good things and makes unlawful for them the dirty things, and relives them of their burden, and the fetters that are upon them. Those who believe in him, and support him, and help him, and follow the light that has been sent down with him, they are the ones who shall be successful." (7:157)*

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ط مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِيْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ط [الشورىٰ:٥٢]

*"Thus We have revealed to you a spirit of Our command. You knew not what the Scripture was, nor what the Faith; but*

*We have made it a light to guide with it whom We will of Our servants, You surely guide to a straight path." (42:52)*

اِنَّآ اَنْزَلْنَا التَّوْرٰةَ فِيْهَا هُدًى وَّ نُوْرٌ ۚ [المآئدة:۴۴]

*"Surely We did reveal the Torah, wherein is guidance and a light." (5:44)*

وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ [المآئدة:۴۶]

*"We bestowed on him the Gospel wherein is guidance and a light." (5:46)*

يُرِيْدُوْنَ اَنْ يُّطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝ [التوبه:۳۲]

*"They desire to put out the light of Allah (i.e. the light of guidance which the Prophet was disseminating through Islam) with their mouth and Allah refuses but to perfect His light, though the disbelievers may be averse." (9:32)*

Now this point is also worth consideration that Abraham (عليه السلام) had prayed his Lord after construction of Ka'ba alongwith his son Ishmael (عليه السلام) that:

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۭ [البقرة:۱۲۹]

*"Our Lord! Raise up in their midst a messenger from among them who shall recite to them Your signs, and instruct them I the Scripture and wisdom, and shall purify them." (2:129)**

[* It was not in the knowledge of Abraham (عليه السلام) any such tiding that Allah had had already created such a messenger in the shape of Prophet Muhammad (ﷺ) even before Adem (عليه السلام) as has been aired by Ashraf Ali Thanvi in his book Nashrut Teeb (p.6) otherwise why he would have prayed such a prayer.]

Allah had granted that prayer:

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَ يُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَ يُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝ [البقرة:۱۵۱]

*"Even as We have sent unto you a messenger from among you to recite Our signs to you, and to purify you and to teach you the Scripture and the wisdom, and to teach you what you did not know." (2:151)*

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ [آل عمران:۱۶۴]

*"Allah has been gracious to the Believers when He raised up among them a Messenger from themselves, who recites to them His signs, purifies them, teaches them the Scripture and the wisdom." (3:164)*

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۤ [الجمعة:۲]

*"It is He who has raised a Messenger among the common folk from among them, to recite His signs to them, to purify them, and to teach them the Scripture and wisdom." (62:2)*

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ [التوبه:۱۲۸]

*"There has come to you a messenger from among yourselves." (9:128)*

وَلَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَهُمْ ظٰلِمُوْنَ ۝ [النحل:۱۱۳]

*"And verily there had come unto them a messenger from among them, but they denied him, and so the torment seized them while they were wrong-doers." (16:113)*

The repetition of مِنْهُم [from among them] and مِنْكُمْ [from among yourselves] in the above quoted verses is witnessing that the Prophet (ﷺ) belonged to those very people in whose midst he was raised, his species and form was the same as of them, he was made of flesh and blood just like them and was, like them, not composed of light. Accordingly, the Prophet (ﷺ) was commanded to bring out such feature openly:

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ [الكهف:۱۱۰ / حم السجدة:۶]

*"Say: I am only a mortal like you." (18:110, 41:6)*

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۝ [بنی اسرائيل:۹۳]

*"Say: My Lord be glorified! I am naught save a mortal messenger." (17:93)*

and to further expound that:

وَلَآ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ [الانعام:۵۰]

*"nor do I say to you that I am an angel [i.e. a species of light]." (6:50)*

If the Prophet (ﷺ) were composed of light, then the people, like whose being he was enjoined to declare, were also composed of light? The Prophet (ﷺ) said:

خُلِقَتِ الْمَلٰئِكَةُ مِنْ نُّوْرٍ وَّخُلِقَ الْجَآنُّ مِنْ مَّارِجٍ مِّنْ نَارٍ وَّ خُلِقَ اٰدَمُ مِمَّا

وُصِفَ لَكُمْ

*"The angles were created of light, and the jinns were created were created of fire flame, and the thing, Adem (i.e. genitor of men) was composed whereof, that has been revealed to you."* [Muslim: w/r Mishkat, Kitab Bada'ul Khalq]*

[* viz. the clay as has been mentioned in the Koran at various places like 38:71, 55:14, 15:26, etc.]

Thus the lightsome species, in accordance with the prophetic edict, happened to be angels. Lighty angels had prostrated before the clay made man. Those who consider the Prophet (ﷺ) a species made of light, they ignorantly degrade him in this manner; and right they are the blasphemes. Calling him a "Bashar" (a man) is no blasphemy rather it is believing in the Koran and Hadith; and calling him aught is denying the Koran and Hadith.

The biggest hurdle thwarting the pagans of Makkah to accept invitation of Islam, was their such notion that a prophet should be a super natural person and not their like man of street who eats and drinks and seeks earnings for his subsistence:

وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَ يَمْشِيْ فِي الْاَسْوَاقِ ط [الفرقان:٧]

*"And they say: How is it with this Messenger that he eats food and walks in the markets?" (25"7)*

They were not prepared to accept their like man with urges of flesh and blood:

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰٓى اِلَّآ اَنْ قَالُوْٓا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ۞ [بنی اسرائیل:٩٤]

*"And naught prevented mankind from believing when guidance came to them save that they said: Has Allah sent a mortal as (His) messenger?" (17:94)*

Allah rejected their such surprise by saying that:

قُلْ لَّوْ كَانَ فِي الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ۞ [بنی اسرائیل:٩٥]

*"Say: Had there been on the earth angels (a species of light) walking at peace, We would have sent down upon them from the heaven an angel (a species of light) as messenger." (17:95)*

Since there live mortal men (a species of blood and flesh) on earth, Allah, therefore, sent just a mortal men (a species of blood and flesh), out of them, for their guidance:

وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِي الْاَسْوَاقِ ط [الفرقان:٢٠]

*"We never sent before you any messengers but they verily ate food and walked in the markets." (25:20)*

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ط [یوسف:١٠٩]

*"We did not send before you but men from the people of the cities to whom We revealed." (12:109)*

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۞ [النحل:٤٣]

*"We did not send before you any but men to whom We revealed - ask the people of the remembrance, if you do not know." (16:43)*

وَمَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۞ وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ ۞ [الانبیاء:٧،٨]

*"And We sent before you none but men to whom We made revelation; ask the people of remembrance, if you do not know. And We did not make them bodies that did not eat food, and they were not ever-living." (21:7,8)*

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ج قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ط وَ اُمُّهٗ صِدِّيْقَةٌ ط كَانَا يَاْكُلٰنِ الطَّعَامَ ط اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ۞ [المائدہ:٧٥]

*"The Messiah, son of Mary, was no other than a messenger; messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat food. See how We make the revelations clear for them, and see how they are turned away!" (5:75)*

Had Allah not sent a mortal man as messenger, then it would have been easy for people to evade that acting upon tenets of Shariah and abiding by rituals of the religion is easy for a prophet since he is not like other and they cannot do so since they are not of his species rather they are a weak creature

having frailties of blood and flesh etc. etc. But Allah left no room for making any such probable evasion by raising among human beings prophets just from amongst themselves.

Here one point may also be brought-in that whoso asserts that a prophet is just like him and there is no difference between him and ordinary men, such a person is undoubtedly an infidel because a prophet is like other mortal men just with regard to his creation a species otherwise general people have no match and symmetry with a prophet. How the character and conduct of ordinary people can be compared with the determination, patience, high quality of character and attributes of a prophet who happens, beyond any doubt, the perfect pattern of supreme conduct and excelsior manners. Similarity and resemblance is only in form and species, otherwise an ordinary person has no match whatsoever with a prophet.

## 30. Advent of Mehdi

This is also believed by cultists that there will emerge Imam Mehdi in proximity of the Day of Resurrection and he will end all vices. All major cults are one on this sole issue whether they may be Barelvi or Deobundi, Shia or Ahle Hadith. This is their unanimously agreed belief which they express in their writings and speeches off and on. Yousuf Ludhianvi related it in his weekly column many times such as April 24, 1992. But the injustice which he did administer, was that he attributed such an anti-Koran & Hadith creed to Imam Abu Hanifa by referring his so-called book entitled "Fiqahe Akbar", although Imam Abu Hanifa never wrote any book of this title rather it was written much later by Abu Mutee Balkhi. Moreover, the truth is that Imam Abu Hanifa did not author any book, at all, during his lifetime. Whatever the writings found today under his name, are the compilation of his pupils Muhammad, Abu Yousuf, Zufar, Hasan, etc. Imam Abu Hanifa was a staunch and orthodox monotheist believing in the Koran and Hadith truly. He never preached any such void creed. His blind followers level a lie even on their own Imam ignorantly.

Actually they find trace of their such spurious creed in this false report of Mosnade Ahmed that the Prophet (ﷺ) notified the good-news about Mehdi that he shall emerge at the time when dissensions will be rife all around; he shall disseminate justice & equity everywhere; and shall rout out injustice and cruelty; nobody will remain poor: he shall stay for seven, eight or nine years, where-after there shall be left behind no good. Abu Dawood has reported eleven narration under Kitabul Mehdi of his Sunan, out of which three are about caliph's being from Qureshiite; in four has been mentioned the Prophet's saying that if there would remain a single day of this world, Allah would prolong so much so that a man would rise from my folk, his name would be after my name and his father's name to my father's name, and he would fill the land with justice and equity; three of them tell name of that person as "Mehdi" out of which one further adds that he would be from amongst off-spring of the Prophet's daughter Fatima; two of them do not speak about his name; and one narration reports from Ali that there would emerge a man from Mavara-un-Nahar 9i.e. Central Asian territory) whose name would be Harith having, in vanguard, a man named Mansoor who would bring progeny of Muhammad (ﷺ) into rule as did the Qureshiite with Allah's Messenger, so it would be incumbent upon all to help him and be his obedient; one narration tells about his stay for seven years while the other one discloses this period as nine years. In short, all of these reports are differential. Moreover, these are weak in respect of Sanad as well; traditionalist have criticized severely on their soundness. [see Muqadma Ibne Khuldoon, Chap. III, Faslul Mahdi]

Tirmidhi has reported four narrations under the Chapter of "Mehdi" in Abvabul Fitan of his Jamia and has declared them to be "Hasan" and "Sahih" whereas Sanad of these all four narrations is quite unreliable whose reporters are flayed by traditionalists. Tirmidhi had declared in the similar manner many such nigh-concocted reports to be sound and authentic. He was very liberal rather lavish with regard to authentification of narration. Imam Jauzi badly flayed him in "Kitabul Mauzoa't" upon his such laxity.

This point is worth considering that there are found separate chapters in Sahih Bukhari, Sahih Muslim and other books of Hadith, regarding emergence of the Christ (عليه السلام). Tirmidhi himself, beside the chapter of Mehdi, has established a Chapter about emergence of the Christ (عليه السلام) in which he has reported that narration which is found in other compilations of Hadith also, that:

> *The Prophet (ﷺ) affirmed on oath that that time is near when the Christ (عليه السلام) will come down as a just ruler; he will break the Cross, kill the pig and abolish poll tax; there will be abundant wealth but without a man of taking it; even a prostration before Allah will be considered much valuable than the entire world and what does it contain. Abu Hurairah (رضي الله عنه) said after reporting this narration that if any one is desirous of having its verification, he should recite this verse of the Koran that:*
>
> وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ج وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۝ [النسآء ۱۵۹]
>
> *"there is not one among the People of Book but he will surely believe in him before his death, and on the Day of Resurrection*

*he will be a witness to them." (4:159)*
*[Bukhari: Kitab Badaul Khalq, Ahadisul Anbia, Chap. Nuzoole Esa/Muslim: Kitabul Iman, Chap. Nuzool Esa]*

The Advent of Mehdi is purely a shiitic credo. According to Shiites, he took birth in 255 or 256 AH. He used to be kept hidden, so nobody could have his sight. Before just ten days of his father's death in 260 AH, he stealthily vanished and carried with him all those belongings that used to be inherited by an Imam from Ali (ﷺ) through genealogy of Imam office e.g. the original and complete copy of the Holy Koran collected by Ali (ﷺ) that Had forty parts and seventeen thousand verses; old divine books i.e. the Torah, the Psalm, the Gospel and scriptures of other Prophets (peace be upon them) in their original form; scripture of Fatima (Allah was pleased with her), al-jafur, al-jamia wal-aboora, miracles of earlier prophets, scepter of Moses (ﷺ), shirt of Adem (ﷺ), ring of Solomon (ﷺ) …….. in short this boy of 4/5 years, all alone carried away all such goods and disappeared in the cave of his city "Surra mun-ra" [i.e. he was concealed, who did see?] and will come out before the Day of Resurrection and after exhuming Abu Bakar (ﷺ) and Umer (ﷺ) from their graves, he will enliven and deaden them a thousand times daily in lieu of the punishment of all sinners of the world ……… There are written more sinister and heinous things in the books of Shiite religion than what portrayed above, against whom these cultists demand hard to take action.

It is quite astonishing that these cultists air and publicize creed of Shiite about Taqayyah (subterfuge), Tabarra (inveighing), Tahrife Quran (distortion in the Koran), Matam (wailing &lamenting), Muta' (fornication) etc. and declare them to be infidel on such account; they blacken walls by writing slogans excommunicating them from Islam; the mission of their one subsidiary organization is just to do "Jehad" against Shias; but it is regretful that these cultists foster the Shiitic credo of "Advent of Mehdi"/ Right this is the reason that today this Ummah is looking forward emergence of a "Mehdi"; their poet-de-laureate Allama Iqbal Saheb also compose verses in his wait; a crowd waits for him at Native Jetty Bridge in Karachi as if he will emerge from the sea! There crowds a huge mob on the night of 14th Sha'ban here and flow their prayers down this bridge into sea after writing them on a chit in the name of "The Awaited Imam Mehdi" and interring the chit into a dough ball.

On account of this void credo, some fraudulent persons manage to constitute their bands by impersonating themselves as "Mehdi" and accordingly rob people's wealth and faith too. There are found many chances in the history when an ambitious person, just to snatch rule, claimed himself to be "Mehdi" and rose with his followers in revolt against the throne. The devotees of Syed Muhammad Jaunpuri who had claimed in Mughal Emperor Akbar's time as Mehdi, live this day also and presently they are progressing their movement in Sindh under the name and style of "Mehdavia Rabita Committee Pakistan". Making the most of this very spurious credo, Mirza Ghulam Qadiani had claimed himself to be Mehdi that advanced into the claim of being Masihe Mauood and eventually to the claim of prophet-hood. There exists in Ranchore Lane, Karachi, a claimant of this office nowadays also in the shape of Atiqur Rehman, a qualified Molvi of Jamia Binnori Town; and what to say of Gohar Shahi! His 'pearls raining' is hidden to none. After claiming to be Mehdi, he is advancing towards the next stop.

Mentioning at this stage the saying of the Prophet (ﷺ) is not out of question that:

لَاتَقُوْمُ السَّاعَةُ حَتّٰى يُبْعَثُ دَجَّالُوْنَ كَذَّابُوْنَ قَرِيْباً مِّنْ ثَلٰثِيْنَ كُلُّهُمْ
يَزْعَمُ اَنَّهٗ رَسُوْلُ اللّٰهِ

*"The Day of Resurrection will not fall till then about thirty liars may not rise and each of them will claim that he is the messenger of Allah." [Bukhari: Kitabul Manaquib, Chap. Alamatun Nabuvata fil Islam]*

Although, claiming to be Mehdi is, however, not as if claiming to be a prophet; but such a claim, anyhow, preludes such happening. As mentioned above, before airing claim of prophet-hood, Mirza Ghulam Qadiani had brought in himself as Mehdi. About such very pseudo claimants, Muslim has reported in preface of his Sahih the following edict of the Prophet (ﷺ):

يَكُوْنُ فِيْ اٰخِرِ الزَّمَانِ دَجَّالُوْنَ كَذَّابُوْنَ يَاْتُوْنَكُمْ مِّنَ الْاَحَادِيْثِ مَالَمْ
تَسْمَعُوْا اَنْتُمْ وَلَا اٰبَآؤُكُمْ فَاِيَّاكُمْ وَ اِيَّاهُمْ لَايُضِلُّوْنَكُمْ وَلَايُفْتِنُوْنَكُمْ

*"There would spring such great deceivers and liars in the last age who will bring to you such reports that neither you nor your ancestors would have ever heard. You must keep you aloof to them and beware that they may not send you astray or play any mischief on you."*

## 31. Refuting the true narrations, and Cultism

The pristine and real religion is just obedience to Allah & His Messenger, and deviation therefrom is irreligion. Defending one's cult & creed, and providing protection to dignity & prestige of their predecessors & elders in utter defiance of the Koran & Hadith. Allah Almighty has made the living of His Messenger (ﷺ) the best model for the mankind till the Last Day.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ [الاحزاب: ٢١]

*"Verily in the Messenger of Allah you have a good example."*

*(33:21)*

and repeatedly stressed upon following it:

وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۚ [الحشر:۷]

*"Whatever the Messenger gives you, take it; and whatever he forbids you, give over." (59:7)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ [النسآء:۵۹، وغيره]

*"O Believers! Obey Allah and obey the Messenger." (4:59)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ ۝ [محمد:۳۳]

*"O Believers! Obey Allah and obey the Messenger, and do not make your deeds to go vain." (47:33)*

Following and obeying the Prophet (ﷺ) is the source of Allah's pardon, mercy and affection:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْلَكُمْ ذُنُوْبَكُمْ ۭ [آل عمران:۳۱]

*"Say: If you love Allah, follow me, Allah will love you and forgive your sins." (3:31)*

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰۗىِٕكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاۗءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰۗىِٕكَ رَفِيْقًا ۝ [النسآء:۶۹]

*"Whoso obeys Allah and the Messenger, they are with those whom Allah blessed - among the prophets, the truthful, the martyrs and the righteous; how excellent companions are they!" (4:69)*

And the raison d'etre of sending prophets was told to be their obedience alone:

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ۭ [النسآء:۶۴]

*"We have not sent any Messenger but that he should be obeyed, by the leave of Allah." (4:64)*

And actually the Prophet's obedience is the pre-requisite of faith, without which, it cannot be reckoned as faith:

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ [الانفال:۱]

*"Obey Allah and His Messenger, if you really are believers." (8:1)*

And whoever followed the Prophet (ﷺ), he succeeded:

وَمَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۝ [الاحزاب:۷۱]

*"Whosoever obeys Allah and His Messenger, he verily achieves a mighty triumph." (33:71)*

وَمَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝ [النسآء:۱۳]

*"Whoso obeys Allah and His Messenger, He will admit him to gardens (of paradise) underneath which rivers flow; where such will dwell for ever. That's a great success." (4:13)*

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰۗىِٕكَ هُمُ الْفَاۗىِٕزُوْنَ ۝ [النور:۵۲]

*"Whoso obeys Allah and His messenger, and dreads Allah and fears Him, they are the triumphant." (24:52)*

Where the Prophet's obedience is the source of mercy, blessing, forgiveness, faith, success & salvation, there occasions its deviation Allah's wrath and the great loss also:

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ۝ [آل عمران:۳۲]

*"Say: obey Allah and the Messenger. But if they turn away, Allah does not like such unbelievers." (3:32)*

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۠ وَلَهٗ عَذَابٌ مُّهِيْنٌ ۝ [النسآء:۱۴]

*"And whoso disobeys Allah and His Messenger, and trespasses His bounds, He will admit him o a fire, therein to dwell for ever, and he shall have a humiliating chastisement." (4:14)*

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝ [الاحزاب:۳۶]

*"Whoso disobeys Allah and His Messenger, he goes manifestly astray." (33:36)*

وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۝ [الفتح:۱۷]

*"and whoso turns back, He will give him a painful chastisement." (48:17)*

وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ [الجن:۲۳]

*"And whoso disobeys Allah and His Messenger, for him shall be the Hell Fire to dwell therein forever and ever." (72:23)*

Obedience of the Prophet (ﷺ) is also an order of Almighty Allah,

therefore whoever obeyed the Prophet (ﷺ), he actually complied with Allah's order:

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ج [النسآء:٨٠]

*"Whoso obeys the Messenger, he indeed obeys Allah." (4:80)*

It is reported in a Hadith that the Prophet (ﷺ) asserted:

فَمَنْ اَطَاعَ مُحَمَّدًا ﷺ فَقَدْ اَطَاعَ اللّٰهَ وَمَنْ عَصٰى مُحَمَّدًا ﷺ فَقَدْ عَصٰى اللّٰهَ

*"So who obeyed Muhammad (ﷺ), he obeyed Allah; and who disobeyed Muhammad (ﷺ), he disobeyed Allah." [Bukhari: Kitabul Aitisam, Chap. Al-iqtida bisunane Rasoolillah (ﷺ)]*

and that for such account because:

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۞ اِنْ هُوَ اِلَّا وَحِيٌ يُّوْحٰى ۞ [النجم:٣،٤]

*"and he (Muhammad) does not speak of (his own) desire either; it is only a revelation revealed." (53:3,4)*

The conclusion of this prolegomenon is this that acting upon each and every saying of the Prophet (ﷺ) is incumbent upon us, every action, proven to be done by him (save those of the miracles that are particularity of prophet-hood), is liable to be practized; and picking some of them as compulsory and discarding the rest, is not obedience of the Prophet rather it is his disobedience. But these cultists who boastfully call themselves Ahle Sunnat [i.e. followers of the Prophet's way] look guilty of such very disobedience. They have designed their own specific cult and adhere to certain credo and practices in utter opposition to the Prophet's saying. Devising a cult & creed and adopting the prevalent beliefs & practices was neither ordered or encouraged by the Prophet (ﷺ) nor by the persons with whom such creeds are attributed; they are actually the invention and heresies of later people. Rafaul Yadain (lifting hands upto shoulders) before and after Rukoo (bowing in prayer)*

[* Bukhari: Kitabus Salah, Chap. Raful Yadain Iza Kabbara…../Muslim: Kitabus Salah, Chap. Istehbabe Raful Yadain…..]

and Udme Rafa (i.e. not so lifting)**

[** Bukhari: Kitabus Salah, Chap. Sunnatul Juloos fit Tashahud/Tirmidhi: Abvabus Salah, Chap. Rafaul Yadain Indar Rukoo/Abu Dawood: Kitabus Salah, Chap. Mallam yazkarur Rafa/Nasai: Kitabul Iftitah, Chap. Tarke Zalik]

both are proven by the Prophet (ﷺ) in Hadith. Following of the Prophet's Sunnah urges that both actions be practized i.e. sometimes Raful Yadain and sometimes Udme Rafa'. But they have obliged only one action and have orally and practically forsaken the other and thus they have refuted those Hadith that testify the action forsaken by them. It is proved from the Prophet (ﷺ) to offer in Ramadhan eight, ten, twelve and, without determining the number, more Raka't of Qiamul Lail (Taravih Prayer); and Sahaba used to offer twenty or more such Raka't. [Mishkat: Abvab Qiame Shahre Ramadhan/Moatta Imam Malik, Kitabus Salah, Chap. Qiame Ramadhan] The course that should have been adopted is that Sunnah should have been followed and no sole modus be held as obligatory; but they have fixed number of such Raka't and have denied other correct Hadith by declaring them against Sunnah. They hold twelve Raka't of Sunnate Moakkada as compulsory although ten such Raka't are also proved by the Prophet (ﷺ).[Bukhari" Kitabut Tahajjud, Chap. Attatavvah ba'dal Maktoobah, Chap. Ar-rakatain qabluz Zuhr] They offer Vitr prayer in a peculiar style that resembles Farz prayer of Maghrib; therein they say three Raka't with one Salam and touch ears by raising hands and say Takbir before reciting Qunoot; and the Qunoot that they recite is contrary to what the Prophet (ﷺ) had taught his grandson Hassan [Abu Dawood: Chap. Qunoot fil Vitr], and is not reported in the authentic books of Hadith. They hold saying one Raka't of Vitr prayer as inadmissible [Yousuf Ludhianvi: Daily Jang Karachi, September 4, 1992], whereas Bukhari, Muslim and other authentic compilers of Hadith testify just one Raka't of Vitr. [Bukhari: Kitabul Vitr, Chap. Vitr and Chap. Saa'til Vitr/Muslim: Kitab Salatul Musafrin, Chap. Salatul Lail, etc] There is found in Hadith mention of three, five, seven and nine Vitr also but they all contain only one Raka't of Vitr and the rest are of Navafil that are offered jointly with Vitr because the meaning of Vitr is just "one" as has been reported in Hadith that: Allah is Vitr and likes Vitr. [Abu Dawood, Tirmidhi and Nasai w/r Mishkat, Chap. Vitr] There are reported in Hadith two methods of doing Sajdae Sahv i.e. if mistake is recollected or reminded by prayers by saying Subhanallah before Salam, then after completing the remaining Salah two prostration be made before saying Salam and nothing be recited after those prostrations; the other method is that if mistake is recollected or reminded after Salam, then without repeating Salah two prostrations be made in the same posture of sitting and do not say Salam thereafter. [Bukhari: Kitabut Tahajjud, from Chap. Yatafakkarur Rajulush Shaiee fis Salah to Chap. Assahav fil Farz wat-Tatavva/Muslim: Kitabul Masajid, Chap. Assahar fis Salah]
(There is mentioned saying of Salam also in a report of Muslim but most of the reports mention just two prostration only)

In accordance with the sound reports of Bukhari and Muslim, these two methods of Sajdae Sahv are more feasible. But cultists have adopted a totally different method i.e. they say Salam toward right side after reading Tashahud and then make two prostrations and thereafter again read Tashahud etc. and say Salam toward both sides.

This point is worth noting that how averse these cultists are to Hadith that most of their deeds are found against authentic Hadith i.e. Sunnah of the Prophet (ﷺ)! They also offer two Navafil after Zohar, Maghrib and Esha prayers. Though Navafil can be offered in any number at any moment beyond the prohibited times, but they have fixed number and time for this purpose. They call two Azan in their mosques for Friday congregation while the second Azan used to be called during caliphate of Uthman (ﷺ) in bazaars only to inform people about the prayer. [Bukhari: Kitabul Juma, Chap. Attazin indal Khutba] They consider reciprocating Azan of Khutba to be prohibited whereas Sahaba used to reciprocate this Azan and would inform that they saw the Prophet (ﷺ) doing just in that manner. [Bukhari: Kitabul Juma, Chap. Yujibul Imam] They forbid from offering Navafil during Khutba, whereas the Prophet (ﷺ) ordered that who enters the mosque for Friday prayer while Imam delivering Khutba, then too he should offer two light Raka't. [Muslim: Kitabul Juma] The Prophet (ﷺ) himself ordered Sulaik Ghitfani (ﷺ), stopping his own Khutba, to offer two Raka't. [Bukhari: Kitabul Juma, Chap. Iza Raal Imam .... Chap. Mun Jaa wal Imam Yakhtabu]

They have fixed for Friday prayer fourteen Raka't and forty-eight Raka't for daily five prayers that are not mentioned in narrations reported in authentic books of Hadith. They compulsory utter dual speeches for Iqamat that is contrary to correct and sound Hadith. [Bukhari: Kitabul Azan, Chap. Al-azanu Mathna Mathna] They call additional Takbir in Eid prayer just six whereas they are also reported to be twelve. [Tirmidhi: Abvabul Eidain, Chap. Takbir fil Eidain]
Though both reports i.e. of six Takbir and that of twelve, are weak with regard to Sanad, but both are practicable in view of their continuous practice. They hold loud calling of 'Amen' at the end of recitation of Al-Fateha in congregational prayers to be bad whereas the Prophet's saying is just about the loud calling. [Bukhari: Kitabul Azan, Chap. Jahrul Mamoon bittamin, etc.] They pray after each Salah, individually and congregationally, by raising hands whereas not a single sound narration does it prove that the Prophet (ﷺ) would have ever prayed after any Salah. The prayer prayed in Salatul Istisqa was also before Salah and not thereafter. [Bukhari: Kitabul Istisqa, Chap. Rafaul Imam Yadahu fil Istisqa] The Prophet (ﷺ) has prohibited from fixing Friday night for Qiamul Lail [Muslim: Kitabus Saum, Chap. Karahatu Ifrade Yaumul Juma....] but hundred and thousands of cultists put up for this very purpose in their central mosques in each city with food, hold-all etc. quite enthusiastically and consider it a very virtuous matter. Some of them even compare such night halt with Shabe Qadr. The writer himself heard a man in Madani Mosque - the center of Tableeghi Jamaat in Karachi - who said whilst performing his duty of gathering audience for discourse that: this night is a very blessed night; somebodies doubt that whether Shabe Qadr is excellent or Shabe Juma.

These are a few deeds out of numerous ones, that substantiate their following a self-invented cult against the Koran and Hadith and that occasion practical denial of Hadith rather denial of the Koran in the other way because denial of Hadith is denial of the Koran.

It is believed by followers of Tableeghi Jamaat that:
Since we are following Hanafi School of thought, so if Imam Abu Hanifa erred in deducing and inferring jurisprudential issues, his such interpretive mistake will be pardonable and we also shall not be penalized therefore. In this way their fellowship is based on doubt and they are not 100% sure about its being correct. Stepping ahead in cultism, them do affirm this also that:

> *"If haply one comes across such a Hadith that apparently looks to be against the Imam of his cult, then also it is incumbent upon him to act upon the cult of his Imam and should believe about that Hadith that he could not make out his correct meaning or that his Imam would have had some sound reasoning against that Hadith." [Taqlid ki Sharaee Haisiat by Taqi Uthmani, p.87]*

The repercussion of acting against the way of the Prophet (ﷺ), when it is brought out also, be glanced out:

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْ م بَعْدِ مَاتَبَيَّنَ لَهُ الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَاتَوَلّٰى وَ نُصْلِهٖ جَهَنَّمَ ط وَ سَآءَ تْ مَصِيْرًا۝ [النسآء:١١٥]

*"And whoso opposes the Messenger after the guidance has been manifested to him, and follows other than the believers' way, We shall turn him over to what he has turned to, and We shall cast him to Hell - an evil destination! (4:115)*

## 32. Scorning and abasing Amirul Momineen Yazid

Here is not at all purported to litigate Yazidite suit and hold someone responsible or set at large. This is such an issue that much has been spoken and written thereon. But heart gets shocked when these, to their vanity, standard bearers of the Koran & Hadith, adopt the way of victimizing true and authentic sayings of the Prophet (ﷺ). the Prophet (ﷺ) had given the good tiding that:

اَوَّلُ جَيّشٍ مِّنْ اُمَّتِىْ يَغْزُوْنَ مَدِيْنَةَ قَيْصَرَ مَغْفُوْرٌ لَّهُمْ

*"There is absolution for the first army of my Ummah, that will invade the city of Caesar (viz. Constantinople)." [Bukhari:*

*Kitabul Jihad, Chap. Ma qeela fi qitale Rome]*

The other report of Bukhari verifies that that first army had invaded Constantinople during caliphate of Amir Muawiah under command of his son Yazid. [Bukhari: Kitabut Tahajjud, Chap. Salatun Navafil bil jama'h]

Accordingly, many eminent and elderly Sahaba (رضي الله عنهم) had participated that expedition just to achieve the excellence bidden by the Prophet (ﷺ). Participation of Abu Ayub Khalid bin Zaid Ansari (رضي الله عنه) - the host of the Prophet (ﷺ) - in this army, despite his decrepit age, is mentioned in the above quoted report of Bukhari.

In accordance with the saying of the Prophet (ﷺ), Yazid bin Muawiah is an absolved person; and an absolved person deserves Allah's mercy & blessing and not curse or imprecation. But as a result of his enemies' propaganda, the very word of "Yazid" has become an abuse today. A person is named "Yazid" when he is to be damned and debased drastically. This word is also used as a proverb and metaphor for cruelty and oppression. The situation has come to such extent that nobody can even think about naming their children such name today. And these cultists are fully responsible for bringing the situation to such junction.

Jalaluddin Sayuti says:

*"Allah Almighty may curse upon all the three i.e. his (viz. Hosein's) assassin, Ziad and Yazid." [Tarikhul Khulafa: p.264]*

The founder of Deobund Madrisah, Molvi Qasim Nanotvi wrote in his Persian book "Dare Tahqiqe Athbate Shahadate Imam Hosein wa Kirdare Yazid":

*"When did Muawiah made Yazid Palid (i.e. the most impious) his heir apparent, he was not an open pervert." [pp.76,77]*

Also see "master pieces" of their ancestors:

*"Yazid is deprived of the felicity and divine favour; and is among category of perverts.... He deserves to be cursed upon." [Ahmed Sirhindi well known as Mujaddid Alfe Thani: Maktoobat Rabbani w/r Al-Khair, July 1992, p.25]*

*"He is among most abject fellows near us." [Abdul Haq Dehalvi: Takmilul Iman w/r Al-Khair, July 1992, p.25]*

Is it lawful to indite such words for an absolved servant of Allah while Allah has enjoined:

وَلَاتَلْمِزُوْٓا اَنْفُسَكُمْ وَلَاتَنَابَزُوْا بِالْاَلْقَابِ ط بِئْسَ الْاِسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ج وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۞ [الحجرات: ١١]

*"Neither defame one another, nor revile one another by nicknames; evil naming is transgression after belief. And whoso turns not in repentance, such are evil doers." (49:11)*

Mufti Shafi Uthmani wrote a booklet entitled "Shaheede Karbala" wherein he also expressed such type of undesirable sentiments about Yazid on the basis of Karbala event. In compiling this booklet, he relied on the false reports of Tarikhe Tibri and Tarikhe Ibne Athir. Intending propagation of their Shiite cult, Tibri and Ibne Athir have brought about to bloom such blossoms in animosity and malice for Sahaba that sense of honour hinders in reproducing them here. It's a very sorry and regretful figure that these cultists declare Shias to be disbelievers at one hand but disseminate false and void reports of these very Shia historians by preferring those reports to the Koran & Hadith and base their creed right upon them. Tibri is that historian who held true in his history the calumny imputed by Medinite hypocrites upon the Prophet (ﷺ) with regard to his marriage with Zainab [Tarikhe Tibri Vol.I, p.274] and Ibne Athir is that one who not only reported in his history the above calumny as a true story but also reported, as mentioned in preceding pages, what was slandered by Jews upon the Prophet David (عليه السلام) to be true. [Tarikhe Ibne Athir: vol.II, pp.224-226, 285]. Where these very Tibri and Ibne Athir declare Ayesha (Allah was pleased with her) the root-cause of Camel Battle, there they also related the false report about admiring Lat, Manat & Uzza i.e. idols of Makkan polytheists during recitation of Surah An-Najam as a result of mixing Devils voice with the Prophet's voice. [Tarikhe Ibne Athir: vol.II, p.112] At one hand these historians calumniously reported the false story of reciting by the Prophet (ﷺ), under diabolic influence, the verses intruded by Satan, then on the other hand the cursed Salman Rushdi wrote, on the basis of this very false story, his diabolic book "The Satanic Verses".

Can it be expected from such mean-minded persons who do not even spare the best created beings of Prophets (peace be upon them) and illustrious Sahaba, that they would say aright about their enemies (Banu Umayyad, specially the clan of Muawiah)? Accordingly they and their like other persons went in far much exaggeration, accusation and scandulization in the events of Karbala (and Harrah also) and made them incredible. This is an extreme injustice that Mufti Shafi Uthmani upheld them.

Historian Mehmood Abbasi has testified in his books

"Khilafat-e-Muawiah wa-Yazid" and "Tahqiqe Mazid" with historical solid reasons and testimonies that the event of Karbala did not take place actually like what is brought in. Hosein (ﷺ) had eventually sought to let him go to Yazid upon which his own Shian (i.e. devoted bands), fearing their own doom in case of reconciliation, killed him alongwith his colleagues and for suppressing this crime they held Yazid responsible for such tragedy and declared him a pervert, drinker, adulterer, debauchee, etc. and purportedly began lamenting, mourning and elegizing just to express their affected rather pretentious grief and sorrow over the tragedy they caused. Mr. Abbasi has vindicated Yazid free of such charges through authentic evidences. It was expediential that a moderate course should have been adopted in this matter and consequent upon having been deposed, through the prophetic tongue an "absolved and blessed person", taunting tongues should not have let unbridled in his favour and true & correct evidences should have been accepted after scrutinizing the matter. But a totally reverse course was adopted. Qari Tayab Saheb, curator of Darul Uloom Deobund, wrote a book entitled "Shaheede Karbala and Yazid" and fully repudiated all reasonable evidences and upheld those all false allegations and charges that are leveled on Yazid. In his above named booklet, Mufti Shafi Saheb has grossly commended for not taking oath of Yazid's allegiance by Hosein and remained indifferent to the Prophet's edict that:

*"Who sees something in his Emir that disgusts him, he should keep patience because whoever forsook the folk even a span and died as such, he died the death of ignorance." [Bukhari: Kitabul Fitan, Chap. Qaulun Nabi (ﷺ): Sa tarauna ba'di Amooran tankaronaha; Kitabul Ahkam, Chap. Assama' watta'ta lil Imam/Muslim: Kitabul Amarat, Chap. Wajoobe Mulazimate Jama'til Muslemin ....]*

*"Who disliked something in his Emir, he should keep patience thereon because there is none in the mankind who forsook his ruler even a span and died as such but he died a death of ignorance." [Ibid]*

*"Who withdrew his hand from allegiance, he will meet Allah on the Day of Resurrection without any excuse; and who died without taking oath of allegiance, he died a death of ignorance." [Muslim: Ibid]*

*"Shortly, there would appear many troubles and mischief, so who wished shattering unity of this Ummah that is united on one, you strike him with sword whoever he may be." [Ibid]*

*"Who comes to you wishing to split your unity and divide your folk while you are one about a man, then kill that person." [Ibid]*

Save few ones, Sahaba intensely disapproved abjuring allegiance of Yazid and also tried to forbid people therefrom. It is in Bukhari's report that:

*When people of Medinah abjured allegiance of Yazid, Abdullah bin Umer (ﷺ) gathered his folk, servants, slave girls, off-spring, etc. and said, "I've heard the Prophet (ﷺ) saying that there would be fixed on the Day of Resurrection a standard for every betrayer. Behold that we took oath of allegiance of this man (Yazid) in accordance with the commandment of Allah and His Messenger, now I consider no betrayal greater than this that according to the commandment of Allah & His Messenger a man is administered oath of allegiance and subsequently it is arranged to wage war against him. And behold O' people of Medinah! Whoever of you abjure Yazid's allegiance and took oath of allegiance of another person, there left no relation between me and him." [Bukhari: Kitabul Fitan, Chap. Iz qala inda qaumin shaia .....]*

Nobody should conclude from this that (Allah forbid!) Hosein (ﷺ) died in ignorance. He had rather turned about his stand in fine and had set out for Damascus to take oath of Yazid's allegiance but Kufans snagged him en route and martyred accordingly.

Another allegation in which Muawiah (ﷺ) and Yazid are inculpated, is this that they turned the pious office of caliphate into monarchy and made public treasury their personal property. Abul A'la Maudodi Saheb did compile a bulky book on this topic under the title of "Khilafat-o-Malukiat" and just to appease the rivals and win over their favour he, by dint of Shiite historians, even imputed Uthman (ﷺ) with nepotism. This is one of the worst examples of malice for Sahaba. He brought out a report in his book that the Prophet (ﷺ) said that caliphate would remain for thirty years only and thereafter monarchy would take its place; and that those thirty years completed with the end of Ali's caliphate. This report is not correct. The correct saying of the Prophet (ﷺ) is that: this caliphate would not end unless there might come in Muslims twelve caliphs, and that those all caliphs would belong to Qureshiite. [Muslim: Kitabul Amarat, Chap. Annaso taba' le Quraish wal-khilafato fil Quraish]

Muawiah (ﷺ) and Yazid were sixth and seventh caliph respectively and there also came, in accordance with the Prophet's saying, five more caliphs

till Umer bin Abdul Aziz and they all were Qureshiite.

Ibne Kathir and other historians have also reported this much that Hosein (رضي الله عنه) had participated in the Constantinople expedition under Yazid and his step brother Muhammad bin Ali witnessed that charges of drinking and adultery leveled on Yazid, were false and baseless. But if such evidences are not accepted, considering them historical on-dit, and being true and correct the inculpation is insisted, then it is also worth considering that the inculpation upon Yazid have also been taken from the history; so how they can be true and correct? If one's vindication and exoneration is unacceptable by way of their being historical on-dit, then imputation and inculpation will also be unacceptable.

Actually such contention is all occasioned by Ahmed bin Hanbal and his disciples. Though he is told to be preceptor of Imam Bukhari, yet Bukhari did not report even a single report directly from him; rather reports of Mosnade Ahmed are quite opposite to those of Sahih Bukhari. Accordingly he has brought in the report regarding caliphate, bequeath and Imamat of Ali (رضي الله عنه) against Bukhari's report regarding caliphate of Abu Bakar; the report about excellence of Ali (رضي الله عنه) against the reports about excellence of Abu Bakar (رضي الله عنه), Umer (رضي الله عنه) and Ayesha (Allah was pleased with her); the report of Mehdi's advent against the report of Jesus' advent, etc. not this alone, he has put in some such reports that inculpate Sahaba (رضي الله عنه) also, such as not writing Bismillah before Surah Tauba by Uthman (رضي الله عنه) with his own sweet will [Mosnade Ahmed: Vol.I, p.57], drinking wine (we seek Allah's refuge) by Muawiah (رضي الله عنه) [Vol.I, p.348], etc. And above all, herein are also included the unique and novel reports reg. The Prophet's coming into dream of Sahaba after half century to his demise, informing abut Hosein's martyrdom at Karbala, showing the venue of martyrdom, filling blood of martyrs in a bottle, lamenting over the tragedy, etc.

Right this very gang of Hanabla (i.e. followers of Ahmed bin Hanbal) has tarnished character of the Forgiven Yazid by bringing out fabricated reports about Harrah event in their Al-Bidayah wan-Nihaya, Minhajus Sunnah, Fatawa Ibne Taimia, Mosnade Ahmed, etc.

Just Ahmed bin Hanbal is that very person who first of all give forth in Muslims this anti-Koranic belief that a dead body gets enlivened upon getting interred in grave. [Manaquibe Ahmed bin Hanbal: p.168/Tabqate Hanabla: Vol.I, p.344]. Beside his followers Ibne Taimiah and Ibne Qayim other persons like Ibne Kathir, Ibne Hajar, etc. very ardently disseminated this belief. Thereafter, this very belief occasioned grave adoring in Muslim Ummah and caused unbound Kufr & Shirk. Although this is a well-established and unchanging law destined by Allah Almighty in the Koran that no dead can become alive before the Day of Resurrection (23:15,16) but they propagated the above belief against this divine law. Consequently, every dead began to be considered living alive in grave; then their sprang up master pieces of architecture i.e. lofty shrines and tombs on graves, corbans were offered there, sheets covered them, they were washed with milk and rose essence, people thronged there and bowed & prostrated there, kissed them, invocations for children, increase in subsistence, progress in business, etc. were made there. In short, there were practized all those things that Islam got torn asunder and monotheism was shattered. And there has not occurred till date any deficiency therein rather this polytheistic practice is gaining increase day by day.

In the light of above elaboration and the prophetic order, Muslims should eschew malice and grudge for Yazid. They should not arrange for their hellish abode by cursing and reviling an absolved Tabaee. In the similar manner, the Prophet's companion Ali (رضي الله عنه) and his family must not be criticized or taunted in any way. The were godly persons, true saints and our pride. But their affection and reverence should not be exaggerated. Their devotion calls for the urge that one should adopt their like beliefs and practices, their like pious and pure life be lived. Their relation should not confine to mere lip service and political motives, but it should be for making good one's Hereafter through practice. May Allah favour us with the opportunity of doing so! Amen.

## 33. Filth of Sophism

Now through another credo that is the root cause of all such disorder, the pivot of entire topsyturvydom. Cultist people hold mentor-disciple relationship necessary for advancing in religion rather "Haqiqat" and "Martabae Ehsan" cannot be achieved, per them, until oath of allegiance is not administered on the hand of a Pir:

> *"Such a Pir who may himself be a Kamil and be able to make Kamil others also; giving hand in hand of such a mentor, one should consider his vision under his mentor's vision and get committed with Fana-e-Taam in Ashghal of Sophist viz. meditation and beading rosary....... We and our elders have been bound to allegiance of such persons and committed to practise their practices and have been after their sayings and exhortation." [Aqaid Ulamae Deobund: p.227]*

Perhaps by "Martabae Ehsan" they would mean that condition of a bondman that was narrated by the Prophet (ﷺ) while answering the question of Gabriel about "Ehsan" that is:

الاحسان: اَنْ تَعْبُدَاللهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ

*"Ehsan is this that you may worship Allah in such a manner as if you are viewing Him; but if you cannot do so, then (in such manner that) He is after all viewing you." [Bukhari: Kitabul Iman, Chap. Sawale Jibrael]*

But the Prophet (ﷺ) did not describe any method for achieving this "Martabae Ehsan". Albeit he told for worship just that: you say prayer like you see me saying. Importing hereupon, this order will be construed for all other forms of worship also. "Ehsan" is actually the perfection of a work that can mean for excess of sincerity, purity, commitment, perseverance, devotion and humility and duty to Allah. This was the explanation of "Martabae Ehsan" [provided that they too hold such very meanings], but what does it mean by "Kamil" and "making Kamil"? What is the reality of "Ashghal"? What's this thing of "Fanae Tam"? Are there any such teachings of the Prophet (ﷺ) also? Upon study of the Koran and Hadith, the reply comes in negative. Allah Almighty asserts that:

وَلَقَدْ بَعَثْنَا فِىْ كُلِّ اُمَّةٍ رَّسُوْلاً اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ج

[النحل :٣٦]

*"And verily We have raised in every nation a messenger (proclaiming): Serve Allah and shun Taghoot*." (16:36)*

[* Taghoot is that every thing which people may consider compeer to Allah and that may resist and impede the right way whether it may be the Devil or one's own self, any worldly person or religious figure, wealth or estate, rank or status, pomp or poverty, etc.]

The Holy Prophet (ﷺ) was also raised for this very purpose and was sent with a very easy religion that is based on five things:

1. Its witness that there is no Ilah* save Allah and Muhammad (ﷺ) is His Messenger**;
2. Saying Salah (five times a day)
3. Paying Zakah (once a year)
4. Hajj of Ka'ba (once throughout the life with the condition of having capability to bear its expenses]
5. Fasting of Ramadhan (one month's in a year)

[Bukhari: Kitabul Iman's 2nd report/
Muslim: Kitabul Iman, Chap. Arkane Islam]

[* viz. the Lord, the Creator of all beings, the Providence, the Helper, the Trouble Remover, the One who soothes one's wants, etc. etc. Such the are meanings of Ilah as contained in the Koran (27:60-64)]

[** i.e the Last Prophet, guide, leader, chief patron, the biggest Imam, etc.]

How plain and simple religion is this that these five things be held on and the Prophet's life pattern be followed that is the best pattern for us (33:21). Jus this alone is Shariah and everything beyond this, by way of religion, is rejectable, condemnable and curseable. [Bukhari: Kitabul Aitisam, Chap. Ma Yukrah minat Ta'ammuq; Kitabul Buyu, Chap. An-najash]

How shrewd and sagacious was that bumpkin Bedouin who had uttered after hearing the Prophet (ﷺ) about these very five things quoted in reply to his decisive question about tenets of religion that:

وَالَّذِىْ نَفْسِىْ بِيَدِهٖ لَااَزِيْدُعَلٰى هٰذَا شَيْئًا اَبَدًا وَّلَااَنْقُصُ مِنْهُ

*"By the Person in whose hand is my soul! I'll never add anything therein, nor shall lessen anything therefrom."*

When that Bedouin set out, the Prophet (ﷺ) told Sahaba (رضي الله عنهم):

مَنْ سَرَّهٗ اَنْ يَّنْظُرَ اِلٰى رَجُلٍ مِّنْ اَهْلِ الْجَنَّةِ فَلْيَنْظُرْ اِلٰى هٰذَا

*"Who of you is eager to see a person from dwellers of paradise, then he may see this man." [Muslim: Kitabul Iman, Chap. Bayanul Iman]*

Another report quotes the following words:

اَفْلَحَ اِنْ صَدَقَ

*"He got salvation, if told true."*

[Bukhari: Kitabul Iman, Chap. Az-Zakato minal Islam]

The example of that Bedouin would suffice us too i.e. we should consider to be enough these very five things that were disclosed by the true tongue of the Holy Prophet (ﷺ) - the truthful - who used to say nothing out of his own will or caprice but his exhortation would be in the light of the revelation revealed by Almighty Allah. (53:3,4) The Prophet (ﷺ) told right these five things the source of one's entry into paradise. Just this was the Shariah and adherence thereto was incumbent upon everyone. But abiding by this Shariah appeared insufficient to the cultists and they invented Tariqah parallel to Shariah. However, this "Tariqah" is not reported in any Koranic verse or authentic Hadith and is a sheer heresy rather machination of Jews and Magians to extirpate Islam. As per Sophist, the next step of Tariqah is Ma'rifah and then Haqiqah.

Shariah is based on two grounds viz. the Koran and Sunnah. Thereafter comes the number of Ijma' (consensus) and Ijtehad (exertion to arrive at a conclusion) that must be in the light of just Koran & Sunnah.

Parallel to this, Sophism has three grounds which are called Ittehade Thalatha (The Triple Alliance) i.e. Halool (transmigration), Wahdadtul Wajood (pantheism) and Wahdatush Shahood (Immanence or Communion).

Halool is this that a Sophist gets dissolved in Allah's Person through extra-ordinary mystic and monachal chastenments and then Allah's person gets down from Arsh and gets infused and incarnated in him which process is called by Sophist as passage of Lahoot (Divinity) into Nasoot (humanity) and the Creator into the created. For this purpose, Sophist wander through jungles, get along with weeds, perform Chillas (confinement for ascetic mortifications) at graves, keep quiet for years, even hang themselves upside down in well, etc. although no single such instance is found throughout the age of Sahaba - the most blessed persons - rather Bukhari reports to such extent that some Sahaba had resolved to pray Tahajjud full night without taking rest, to fast for ever without any gap and not to get married as it thwarts worship with concentration; but when the Prophet (ﷺ) came to know their intentions, he rebuked them and said, "I stand at night (in Tahajjud prayer) and take rest (by sleeping) also, I do fast and do not also and I've got married too; none of you can surpass me. I'm much fearing to Allah than all of you. Right this is my Sunnah and whoever deviated my Sunnah, he is not from me." [Bukhari: First report of Kitabun Nikah ; Kitabul Aitisam, Chap. Ma-yukrahu minat-ta'ammuq] But history of Sophism is written on such types of chastenments.

Sheikh Abdul Qadir Jilani Saheb said:

*"Having retired into recluse I had been wandering in forests and plains of Iraq for twenty five years in such state that I would not recognize anybody and nobody would recognize me; unseen persons and jinns would visit me and I would impart them teaching of the Right.*

*I've offered for forty years Fajr prayer with the ablution of Esha. I had been reciting one Koran daily after Esha prayer for fifteen years and would keep on worshipping by standing on a single foot and holding a wall-peg till morning. There passed a very long period when I kept aloof from eating, drinking and sleeping for three to forty days. I remained occupied in worship for eleventh years in the Burj (turret) of Baghdad. On account of my long stay there, people call it Burje Ajami also. Whilst worshipping in Baghdad Burj, I kept on vowing Allah not to take food until I found from Ghaib (the Unseen source). There would pass much time in that state but I won't betray my pledge. Beside this I never went against whatever I promised Allah." [Akhbarul Akhiar, p.29]*

Ashraf Ali Thanvi Saheb reported a narration of Shah Abdul Quddus that:

*"Praise be to Allah that in my time exists such a great saint that perhaps there might not be in predecessors any saint doing his like endeavours. He has been taking only one almond daily for the last forty years. He subsists on just this alone and does not at all eat anything of the world." [Hikayate Aulia: Hikayat No.342]*

Baba Fariduddin Ganj Shakkar wrote about Abdul Wahid Badakhsani that:

*"He had been standing in a cave on a single foot for seventy years. When he wanted to come out thirty years ago, seeing a woman, he was rebuked from Ghaib. He immediately cut his one foot with knife and threw it out. He would get along daily on five dates." [Rahatul Quloob by Nizamuddin Aulia]*

Zakaria Saheb, father of Yousuf Binnori, also wandered through the forests and deserts of India and passed long time in recluse by living in dens and lairs of animals and took only three grams food for many years.

Wahdatul Wajood theory is defined in this manner that everything in the universe is one of the integral parts of one Entity, no anything is alien to the other i.e. there exists unity and between the Creator and the creature and both are a single integrity. According to this theory, an infidel and polytheist, vile and wicked, faithful and believer, the Devil and jinn, dog and cat, dung and dirt, filth and faeces, all are integral parts of Allah exactly and they cannot be parted with His Entity, nor there exists any alienage between them and Allah's Person. [Allah forbid!]

Imam Ghazali says that there are four stages of monotheism:

*"First stage is this that one may utter Lailah Illallah by tongue but may not keep faith by heart, such is the monotheism of hypocrites. Second stage is that one may keep faith by heart by way of imitation just a general masses keep, or in some way of reason like philosophers. Third stage is that he may observe that reality of everything is one alone and disposer of all works is only one and nobody can do anything ………. Though this type of monotheism is of high class, however, reaching this stage, a mystic observes the creature and the Creator and*

*knows that the creature is from the Creator. Thus, there includes numerosity in this stage of monotheism and until a mystic observes two, he remains entangled in division and does not got united. This is not the perfection of monotheism. Fourth stage of monotheism is this that a person may not observe anything save one and may consider all things but one. Division takes no bearing on such observation of unison. Sophist call such stage the dissolution in Unity."*

*[Kimia-e-Sa'dat]*

Relating four stages of Remembrance at another place, he writes that:

*"First this that Remembrance be mere oral and heart be care free and heedless thereto. It bears a little effect but not fully ineffective due to excellence that has a tongue committed in Allah's remembrance over the tongue busy in absurd talk or that is reticent or useless. Second stage is that Remembrance may exist in heart but without getting established there and experience such a state that one would have to commit him to Remembrance through exertion and that in absence thereof his heart may return to previous condition through remiss thinking or soul whispering. Third stage is that Remembrance may get imbibed in heart and obsessed so much so that it would have to be motivated to any other thing through exertion. It's a great achievement. Fourth stage is that the person whose Remembrance one invokes, he himself may get penetrated into heart - which is Lord Almighty - and there may not exist the Remembrance in heart on this account that there is much difference between a person whose heart loves the Remembered i.e. God Almighty and the person whose heart loves the Remembrance. Rather the perfection is this that the Remembrance and thought about the Remembrance all may depart the heart and there may left just the Remembered alone on such account that the Remembrance, whether it may be in Arabic or Persian, will not be devoid of utterance rather it would exactly be an utterance: and the reality is that whether the utterance be in Arabic or Persian, whatever it may be, heart may be free from all such things and everything over there be naught but that One alone, leaving no room for anything whatsoever. The excess of love which is called Ishq, is the result of above state i.e. it is achieved therefrom; and that lover remains engrossed to the beloved; it so happens that in its imagination and deep obsession, he forgets its name. When he will become so much engrossed and obsessed, he will forget his own self and everything save the Right One, then he will come on the first way of Sophism. The pure and pious mystics - with whom God Almighty was pleased - called such a state the "Fana and Naisti" (i.e. annihilation) viz. whatever that exists, got annihilated by His Remembrance as he forgot all things and he too got annihilated as he totally forgot himself also. Just as there exists such numerous worlds of God about which we have no knowledge and so they are "naist" (non-existent) to us; and the worlds we are aware of them and keep knowledge thereabout, they are "hust" (existent) to us. So if these worlds, that are "existent" near masses, get forgotten to a person, they became "non-existent" near him; and when did he forget his own entity then he became "non-existent" near himself as well; and when there remained nothing with him save God, then God Almighty alone became "existent" near him and remains present before him as such. O dear! When you accordingly glance through the earth, the heavens and what is in their midst, and see nothing but Him alone and find nothing but Him alone, then you'll say that there exists no other world save Him and just He alone is each world. Similarly such Zakir (doer of Remembrance) also not sees anything but Gold Almighty and asserts that every entity is divinity, there is nothing but God, beyond which is found no object. At this stage, there remains no separation between him and God Almighty and union rather kindred is achieved. This is the first stage of monotheism viz. separation vanishes and there remains no concern with disunity and distinction since separation is known by that who may distinguish two varied things and recognize himself and God Almighty separately. Such a person is now unaware of himself and when he recognizes naught save One, then how he would know any separation. When one reaches this stage, angelic figures being exposing to him, he starts witnessing angels and souls of Prophets in beautiful shapes, the things that are exclusive for the One, begin revealed to him and such great affairs appear to him that are not possible to be narrated." Kimiae Sa'dat: p.118,199]*

Wahdatush Shahood is theocrasy i.e. a servant of Allah may annihilate his self and getting absorbed in Him, he may have exaltation so much so that wasl (attachment) with asl (i.e. Allah) is achieved. These all matters are common in Vedanta and Yogism of Hindus, Gnosis of Greeks and

Monasticism of Christians:

> *"In the entire mystic literature of the world, just God alone has been declared the beloved. Plotinus, Porphyry, Shankar, Ram Noj, Villubh Acharia, Mansur Hallaj, Sheikh Akbar, Murshid Roomi, Khawaja Attaar, Hakim Iraqi, Arif Jami, Hakim Sinai, Bedil, Shah Bhitai, Sachal Sarmast, Waris Shah, Sultan Bahu, Bulleh Shah, Ram Kirshan, Pram Hans and Iqbal, all have made just God the real sweetheart; and have sung the song of true love. They all are the lovers of one reality and preachers of right one cult i.e. the religion of love. Whoso doubts herein, he may himself go through their compilations." [Tarikhe Tasavvuf by Prof Yousuf Saleem Chishti, p.86]*

This is why Rishi Muni (monks) of Hindus and hermits of Buddhism undertake stern exercises having retired into recluse in forests and mountains. The unusual ascetic mortifications of medieval Christians have become part of the history.

If these Sophists loved Allah in real sense, then they would have to follow the Prophet (ﷺ) as was enjoined by Almighty Allah:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللهُ [آل عمران:٣١]

*"Say (O Muhammad), if ye love Allah, follow me; Allah will love you." (3:31)*

But glancing through the world of Sophism, it looks an insoluble puzzle, an enigma, a transfixing wonderland wherein would be found no trace of the Koran and Hadith and which is fully devoid and destitute of the Prophet's obedience. All lineages of Sophism such as Naqshbandia, Qadria, Chishtia, Suharvardia, etc. are reported through Hasan Basri from Abu Bakar and Ali (رضي الله عنهما) whereas the trust is that Hassan Basri was a Tabaee and had no sama' (audio-link) with Ali and Abu Bakar (رضي الله عنهما). his sama' from the participants of Badar Battle is testified only with one Sahabi Sa'd bin Abi Waqas (رضي الله عنه). [Muqadma Sahih Muslim]

Thus before any deliberation on Sophism, it proved to be baseless and unfounded ab initio. Moreover, in lieu of Jihad, importance is given in this monastic religion to mystic exercises of Chillah, Wazifa, loud repetition of invocations and uttering absurd sounds of "ha", "hoo" with neck movement from to and fro which is termed as "Zikr" (Remembrance) although no such type of "Zikr" is proved by the Prophet (ﷺ) and Sahaba (رضي الله عنهم). in testimony of their void credo and creed, dogma and doctrine, they bring-in false and fabricated reports.

Imam Muslim has also pointed out this direction in the preface of his "Sahih" and has reported from Yahya bin Saeed Qittan who was a great savant of Hadith and Asma-ur-Rijal that:

> *'You won't find anybody more lying in respect of traditions than mystics.' Muslim said that: these mystics lie so frequently that lie flows spontaneously on their tongues although they may have no such intention. [Ibid]*

In stead of the knowledge of the Koran and Hadith, abstruse and intricate terms of mysticism are more important to them which they call "Ilme Ladunni" (The Knowledge from Me) and assert that this is had directly from Allah and not from books.

It is said and taught in the educational institutes also, that Sophists played central and pivotal role in propagating Islam in the Sub-continent, and in this respect are put in names of such weighty personages that people get moved on their own such as Ali Hajveri Saheb who is well known as Data Ganj Bakhsh
[whereas

ے یارب تو ہے سب کا آقا ......سب کا مالک سب کا داتا

and bestowing "Ganj" (i.e. treasures) is the function only of Allah since He alone is their Master as He envisaged:

وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَايَفْقَهُوْنَ (المنٰفقون ٧)

*"Allah's are the treasures of the heavens and the earth but the hypocrites comprehend not." (64:7)*

قُلْ لَّآاَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ (الانعام ٥٠)

*"Say (O Muhammad to disbelievers): I say not to you that I possess treasures of Allah." (6:50)*

Therefore, nobody can be Data Ganj Bakhsh except Allah Almighty.]

Moinuddin Chishti Ajmeri
[It is aired for him that the Prophet (ﷺ) destined him for propagating Islam in India so he went there accordingly and converted nine hundred thousand Hindus to "Muslims".]

Fariduddin Ganj Shakkar* etc.

[*It is aired for him that he turned Hindus' town of Ajudhan into "Pak Patan Sharif" i.e. converted the entire populace to his religion.]

But when their sayings and writings are gone through, there emerges totally a different figure, which is so formidable, abject and abhorrent that claiming such persons as godly saints is a far cry, they cannot even be termed as "Muslims". Before issuing Fatwa of infidelity, apostasy, blasphemy and profanity of godly saints, the following books of these Sophists may please be studies, some extracts of which are brought-in ahead just for a handful out of a heap:

| | | |
|---|---|---|
| 1. | Kashful Mahjoob by | Ali Hajveri known as Data Ganj Bakhsh |
| 2. | Fatohate Makiah | Sheikh Ibne Arabi |
| 3. | Fusoosul Hikam | Sheikh Ibne Arabi |
| 4. | Ghuniatut Talibeen | Sheikh Abdul Qadir Jilani |
| 5. | Al-Fatahur Rabbani | Sheikh Abdul Qadir Jilani |
| 6. | Kimiae Sa'adat | Abu Hamid Imam Ghazali |
| 7. | Anisul Arvah | Moinuddin Chishti Ajmeri |
| 8. | Moinul Arvah | Khadim Hussain Zuberi |
| 9. | Dalilul A'rifeen | Bakhtiaruddin Kaki |
| 10. | Favaidus Salikeen | Fariduddin Ganj Shakkar |
| 11. | Rahatul Quloob | Nizamuddin Aulia |
| 12. | Bahjatul Asrar | Abul Hassan Shatnofi |
| 13. | Asrare Aulia | Khawaja Badar Eshaq |
| 14. | Favaidul Fuaad | Khawaja Hassan Dehalvi |
| 15. | Tazkiratul Aulia | Sheikh Fariduddin Attaar |
| 16. | Maktoobat | Sheikh Ahmed Sirhindi known as Mujaddid Alfe Thani |
| 17. | Mubdao Ma'ad | Sheikh Ahmed Sirhindi |
| 18. | Infasul A'rifeen | Shah Waliullah |
| 19 | Durre Thamin | Shah Waliullah |
| 20. | Fayuzul Haramain | Shah Waliullah |
| 21. | Madarijun Nabuvat | Abdul Haq Dehalvi |
| 22. | Akhbarul Akhiar | Abdul Haq Dehalvi |
| 23. | Ashrafus Savaneh | Khawaja Azizul Hassan |
| 24. | Imdadul Mushtaq | Ashraf Ali Thanvi |
| 25. | Hikayate Aulia | Ashraf Ali Thanvi |
| 26. | Jamalul Aulia | Ashraf Ali Thanvi |
| 27. | Qasasul Aulia | Muhammad Fazil Uthmani |
| 28. | Qasasul Aulia | A'lam Faqri |
| 29. | Safinatul Aulia | Dara Shikoh Qadri |
| 30. | Sakinatul Aulia | Dara Shikoh Qadri |
| 31. | Karamate Aulia | Abdullah Yafaee Yemani |
| 32. | Bazme Aulia | Badrul Qadri |
| 33. | Tazkirae Auliae Pako Hind | Zahoorul Hassan Sharib |
| 34. | Tazkira Ghauthia | Shahgul Hassan |
| 35. | Tazkiratur Rasheed | Ashiq Ilahi Merathi |
| 36. | Tazkiratul Khalil | Ashiq Ilahi Merathi |
| 37. | Bazme Sophia | Sabahuddin Abdur Rehman |
| 38. | Majlise Sophia | Muhammad Moinuddin Dadadi |
| 39. | Mulfoozate Mujaddid Miata Hazirah | Muhammad Mustafa Raza Khan |
| 40. | Tableeghi Nisab | Zakaria Kandhelvi |

When we go through the above books - nay the entire corpus of mysticism, comprising biographies and sayings of Sophists, we find that a Sophist gets endowed with divine attributes through mystic exercises and monachal chastenments. Sometimes he utters "Anul Haq" [I'm God Almighty] [This slogan was chanted by Hussain bin Mansur Hallaj, upon which infidelity Abbasid caliph Muqtadir Billah crucified him in 309 AH and after incinerating his corpse the ashes was thrown into the Tigris.]
and sometimes says "Subhani Ma A'zamo Shani" (I'm the Glorified. How great is my status], and sometimes he comes with the claim: [My kingdom is greater than kingdom of Allah];
[These both claims were made by Sophist Bayazid Bustami.]
and sometimes he claims: [I'm the seal of saints] and
[the status of saints is far excellent than that of the prophets]
[such were the claims of Ibne Arabi]
Then what happens? Then he gets disposing power of the universe so much so that he begins doing those all works that are done by Allah only e.g.

1. He deadens any person whenever he so desires and enlivens him at his sweet will, as used to do Abur Raza Muhammad - paternal uncle of Shah Waliullah, as per his saying. [Infasul Arifeen:p.151]

2. He knows the thoughts hidden in heart even that of an ant in the nethermost tier of earth, as this very uncle used to claim. [Ibid:p.150]

3. He keeps an eye over what is in between the Divine Throne and the nethermost part of earth - as Moinuddin Chisti used to do - he would observe eighteen thousand worlds in the slit of mere two fingers; this he himself wrote in his own book. [Anisul Arvah: p.2]

4. He helps out transcendentally his disciples and hides their misdeeds whenever they exist, as said by Abdul Qadir Jilani. [Akhbarul Akhiar: pp.39,40]

5. And see the marvel of power that even animals and birds talk to him as used to do with Allah's prophet Solomon. [Ibrahim Adham: Kashful Mahjoob/ Abdul Qadir Jilani: Akhbarul Akhiar, p.35/Father & uncle of Shah Waliullah: Infasul Arifeen, pp.85,86]

6. Ka'ba circumgyrates around them. [Rabia Basri: Anisul Arwah, p.12]

7. Religious of obligation like veiling from non-Kinsmen, etc. gets abolished in their favour. [Bayazid Bustami: Kashful Mahjoob, p.201]

8. Paradise, hell, the Divine throne, the Chair, the Plaque, the Pen all becomes his property and heaving a cool sigh, he extinguishes the hell fire. [Bayzid Bustami: Dalilul Arifeen, p.38]

9. He sees between his two fingers the entire world and whatever that it contains. [Bayazid Bustami: Dalilul Arifeen, p.41]

10. He sees in dreams Allah also; what to say about the Prophet (ﷺ) who is witnessed by every Sophist both in dream and awakening as and when. [Sirri Saqti and Junaid Baghdadi: Kashful Mahjoob, pp.209, 210/Father and uncle of Shah Waliullah: Infasul Arifeen, p.74 and 142/Hikayate Aulia: Hikayat No.6 and 7/Father of Yousuf Binnori: Bayanat, August 1975, p.2]

11. He is aware of all overt and cover affairs of his disciples. [Junaid Baghdadi: Kashful Mahjoob, p.270/Uncle of Shah Waliullah, Infasul Arifeen, 150]

12. He walks on river just like walking on earth. [Junaid Baghdadi: Mulfoozate Raza Khan Barelvi, p.117]

13. He flies in the air; offers prayer on the rug suspended in the air. [Abdul Qadir Jilani: Karamate Ghauthul Azam, p.37]

14. He casts a glance at a dog and endows it with mystic perfection. [Junaid Baghdadi: Imdadul Mushtaq, p.102]

15. Allah says that: "Nobody knows the Unseen in the heavens and earth"(27:65) but they claim to know every hidden matter of their disciples, even the secrets of their homes. [Abdul Qadir Jilani: Al-Fatahur Rabbani, Sitting 2/Akbarul Akhiar: p.34]

16. He sweeps his hand on the patient and absorbs his disease. [Ibnul Mualla: Kashful Mahjoob, p.544]

17. He makes him present, before hundreds of years to his birth, at the Prophet's Mairaj and argues with Moses (عليه السلام). [Imam Ghazali: Imdadul Mushtaq, p.92]

18. On the occasion of Mairaj, when the Prophet (ﷺ), as per mystic report, fails to climb up the Arsh, this Sophist immediately appears there and riding the Prophet (ﷺ) on his shoulders makes him reach the Arsh. [Abdul Qadir Jilani: Karamate Ghauthul Azam, p.26]

19. He embodies an animal shape whenever he so desires and transmigrates to human form whenever he wants. [Imdadul Mushtaq:p.110]

20. He views the angels who had prostrated before Adem (عليه السلام) - the first man - right in that very condition. [Mujaddid Alfe Thani: Mabdao Ma'ad, p.726]

21. He discloses this also that how long he will live and how much children he will have and even hears the voiced of the children still unborn [Father of Shah Waliullah: Infasul Arifeen, p.106] whereas Allah has ordained in the Koran that: "Allah knows that which is in the wombs. No soul knows what it will earn tomorrow and no soul knows in what land it will die. Allah is Knowing, Aware."(31:34)

22. Allah has set a rule in His Book that: "No one grows old who grows old, nor anything is diminished of his life, but it is recorded in a Book." (35:11) It means that no one's age can be increased or decreased beyond what has been pre-destined. But Sophists enjoy such power that they can fix age of a dying horse to a living woman and vice versa. [Father of Shah Waliullah: Infasul Arifeen, p.103]

23. Spirits call on him and offer prayer in his leadership. [Ibid. p.106]

24. Having been martyred, he returns to the world and informs about the happenings of the past and future and even informs the ailing daughter the time of her death. [Grand father of Shah Waliullah: Infasul Arifeen, pp.82,3] Although Muslim has reported the Prophet's saying that reaching the paradise, nobody would desire to return to the world whether he may be given the entire world but a martyr would desire to be returned to the world and slain for ten times in Allah's way; he would so desire on account of the high reward that he would have witnessed for the martyrs; but Allah would not return them as He had not returned martyrs of Uhad Battle in spite of their earnest desire. [Muslim: Kitabul Amarat, Chap. Fazlush Shahadate fi Sabilillah; Chap.

Arvahush Shuhada fil Janna] The Koran also puts-in the similar matter: "Those who believe and do righteous deeds, shall have gardens of paradise as hospitality; wherein they will dwell for ever and would not desire to be removed from thence." (18:107,108) "Thereafter that (life), you'll surely die and then on the Day of Resurrection you'll be raised again." (23:15,16) "Behind them is a barrier until the Day they are raised again." (23:100). But these verses and Hadith do not apply on these Sophists who have no such barrier and enjoy full authority and power to come and go whenever they so desire.

25. Death time is pre-destined; when it matures, there can occur no delay even of a moment/ this is an unchanging law of Almighty Lord (6:61, 7:34, 10:49, 16:61, 63:11, 71:4). But Sophists are exempted of this law too. The Necro-Angel gives them the option whether they may like to die or live so long they may wish. [Father of Shah Waliullah: Infasul Arifeen, p.84]

26. The Unseen gets fully exposed to them and see Allah commanding the angels. [Ibid. p.67]

27. Affairs of forty million years appear before him in a jiff. [Ibid.]

28. Oblation offered to other than Allah, has been held in the Koran as inadmissible and unlawful (2:173, 5:3, 6:145, 16:115) but they offer with fervour and devotion. Finding nothing to offer in Prophet's oblation on his birthday, they offer parched grams and sugar candy and even see with their eyes that oblations are being presented before the Prophet (ﷺ) in a wide variety and when their oblation of grams and candy comes ahead, he takes it very gladly and not only eats it himself, but also distributes among his companions. [Father of Shah Waliullah: Infasul Arifeen, p.76]

29. The Prophet (ﷺ) gives him his two hair in dream, which he finds with him on awakening. [Ibid, p.74]

30. The Prophet (ﷺ) comes along Sahaba to hear his recitation and admires him on hearing. [Ibid. p.24]

31. The Prophet (ﷺ) feeds him in dream and when he wakes up he finds smell of Saffron from his hands. [Ibid. p.71]

32. Sahaba (رضي الله عنهم) used to tremble thinking about accountability here and Hereafter; the Prophet (ﷺ) would warn his aunt, daughter and other relatives thereabout [Muslim: Kitabul Iman, Chap. Mum mata alal kufr], but these mystics get exemption from it also. [Shah Waliullah: Fayuzul Haramain, p.233]

33. If he gets worry about minority of his children on his deathbed, there appears the Prophet (ﷺ) immediately and takes responsibility of becoming their guardian. [Shah Waliullah: Hikayate Aulia, Hikayat No.6/Tazkiratur Rasheed]

34. In a number of Koranic verses, it has been ordained to follow orders of Allah and His Messenger. After establishing permanent chapter regarding adherence to the Scripture and Sunnah, traditionalists have reported many sayings of the Prophet (ﷺ) in this respect. But Sophists are enjoined to follow one of the four well-known cults. [Shah Waliullah: Fayuzul Haramain, p.227]

35. He recites a wazifa and gets aware of the condition under-grave. [Shah Waliullah: Intibah fi Salasile Aulia, pp.113,114]

36. He may enter his disciple in to paradise after making him to hang by fibre of his coverlet and get through all stages of Hashr. [Farid Shakar Ganj: Dalilul Arifeen, p.23]

37. He contemplates by sitting one place but gets present another place hundreds of miles away, picks to pieces chains and fetters of a prison and riding him on his feet brings back to the first place. [Khawaja Uthman Harooni: Dalilul Arifeen, p.24]

38. He vanishes into his patchy attire and returns in few minutes after traveling the distance of thirty thousand years and doing survey there. [Khawaja Maudood Chishti: Dalilul Arifeen, p.26]

39. He brings Ka'ba before the congregation by removing all obstacles. [Khawaja Moinuddin Chishti: Dalilul Arifeen, p.26/Abdul Qadir Jilani: Karamate Ghauthul Azam, p.86]

40. He leaves Ajmer every night for circumgyration of Ka'ba and returns before dawn as well. [Khawaja Moinuddin Chishti: Favaidus Salekin, p.26]

41. Rather Ka'ba itself reaches Ajmer for him. [Maudood Chishti: Favaidus Salekin, p.26]

42. He gets aware of his disciple's plight even after hundreds years of his death and comes to the world and arranges millions of rupees for his disciple. [Khawaja Moinuddin Chishti: Imdadul Mushtaq, p.110]

43. He even enters, though died hundreds of years ago, grave of his disciple to save him from Munkar Nakir. [Khawaja Uthman Harooni: Rahatul

Quloob, p.40]

44. Though died, even then makes the profane mystic to fall down who was flying in the air over his monastery and thus punishes him breaking his limbs. [Abdul Qadir Jilani: Favaidul Fuaad, p.45]

45. He casts a glance on a mouse scratching his ceiling and it falls down in pieces. [Abdul Qadir Jilani: Akhbarul Akhiar, p..36, 37]

46. He looks at a flying sparrow and it shatters down. [Ibid.p.37]

47. If a kite disturbs him by flying screamingly over his gathering, he orders the wind to cut its head and his orders are complied with instantly and it falls and dies. [Abdul Qadir Jilani: Karamate Ghauthul Azam, p.65]

48. Allah enjoins his believing servants in the Koran to: "Vie one with another for forgiveness from your Lord and for the paradise - as wide as are the heavens and the earth - prepared for those who fear Allah." (3:133) "Race one with another for forgiveness from your Lord and a Garden whose breadth is as the breadth of the heavens and the earth, prepared for those who believe in Allah and His Messengers. Such is the bounty of Allah, which He bestows upon whomsoever He will." (57:21) But these Sophists affirm that Allah will ask them to enter the paradise but they will refuse. [Ma'roof Karkhi: Favaidul Fuaad, p.204]

49. He asks his disciples to prostrate before him, kiss his feet and tells this practice the source of exaltation. [Abul Khair Abu Saeed: Favaidul Fuaad, p.235]

50. They consider knowledge of the Koran and Hadith an impediment in commitment with "the Right" [Ibid. p.90] rather declare it an obstacle in the way of servitude.* [Imam Ghazali: Kimiae Sa'adat] [* Scholarship of Sophists is always claimed boastfully; their bead is told even today by cultists whereas the fact is quite reverse to it. For knowing scores of reference about mystic people's malice and aversion towards the Koranic knowledges, one should go through monthly Ishraq, Lahore, February, 1992]

51. Angels walk around him, attend his assemblage rather all prophets and saints participate his discourse with their bodies and souls. [Abdul Qadir Jilani: Akhbarul Akhiar, pp.32,35]

52. He gives guarantee of paradise to his disciples. [Ibid.38]

53. And exhorts them: مریدی هم و طب واشطح و غنی...... و افعل ما تشآء فا لاسم عالی "O my disciple! Go inebriate with love and be glad and bold enough, sing joyous song and do what you want as my name is high exalted." [Abdul Qadir Jilani: Karamate Ghauthul Azam, p.31]

54. He also exhorts them to pray through his mediation as they would get what they want, and to invoke him as they would be helped out and their affliction would vanish. [Ibid. p.39]

55. He declares him beyond perception. [Ibid. p.33]

56. He claims that his eye is on the Lohe Mahfooz [The Guarded Tablet]. [Ibid. p.115]

57. Until he gives a warrant under his seal to he Prophet (ﷺ), nobody can have the office of saint; as if sainthood depends upon his approval. [Ibid. p.108]

58. Who takes his name without ablution, gets beheaded. [Ibid. p.94]

59. Even Allah Almighty also takes his name respectfully. [Ibid.]

60. If the sand, spelled with his name, is thrown towards enemies, they will be blinded. [Ibid. p.112]

61. If his disciple takes mere his name in reply to the question of "Who is your Lord? Who is your Prophet? Which is your religion?", he gets forgiven. [Ibid. p.98]

62. Fire cannot burn his disciple, even a Hindu one. [Ibid.]

63. If Ezrael - the nacre-angel - seizes soul of his disciple, he snatches out his bag and releases all souls seized that day. [Ibid. p.93]

64. Allah asserts in the Koran that His word is unchanged (10:64, 6:34, 115, 18:27). The Prophet (ﷺ) also informed in Hadith that the pens that write the destiny, have been taken away and the manuscript have dried.[Tirmidhi: Abvabo Sifatil Qiamah] Namely, now is possible no change in what has been destined. But these Sophists are so powerful that they can even change the destiny. [Abdul Qadir Jilani: Karamate Ghauthul Azam, p.93]

65. Just to show his excellence over a Christian, he in lieu of the Christ's words: قُمْ بِاذْنِ اللهِ "Rise with Allah's permission", utters: قُمْ بِاذْنِی "Rise with

my permission" at a very old grave of a songster and he gets alive forthwith and comes out his grave singingly. [Ibid. p.90]

66. He enlivens and takes out the entire wedding concourse that drowned twelve years ago while traveling through the river. [Ibid. p.124]

67. He kills a kid of goat and enlivens it by touching with his toe. [Shah Abdullah: Akhbarul Akhiar, p.296/Darul Uloom Deobund's monthly magazine "Darul Uloom", January 1950, p.32]

68. He becomes water at his free will. [Abdul Quddos Gangohi: Darul Uloom, January 1960, p.42]

69. He greets Salam at the Prophet's grave and hears its reply. [Darul Uloom Karachi's monthly magazine "Al-Bilagh, Safar 1394 AH, pp. 100, 101]

70. He recites the entire Koran on public demand in the time between Asr and Maghrib prayers. [Shah Ismail: Hikayat Aulia, Hikayat No.53]

71. He spends many months without eating & drinking and even without breathing under a heap of husk. [Khawaja Idris: Infasul Arifeen, p.26]

72. If he fails to locate grave of his deceased mentor in the necropolis, his mentor points out it by calling inside the grave and talks with his disciple, hears his recitation and rectifies his mistakes. [Syed Abdullah Infasul Arifeen, p.36]

73. On the occasion of Ditch Battle, Jabir bin Abdullah (ﷺ) had entertained the Prophet (ﷺ) and the entire band with a little kid and few pounds of grain. [Bukhari: Kitabul Mughazi, Chap. Ghazvatul Khandaq] Likewise, the Prophet (ﷺ) had satiated seventy to eighty people from few breads of Abu Talha and Umme Sulaim (ﷺ) [Bukhari: Kitabul Manaquib, Chap. Alamatin Nabuvah] These both events were the miracles of the Prophet (ﷺ). but these Sophists also entertain the entire assemblage with mere half cup of food wherein still remains some food after the well-served banquet. [Khawaja Khirad: Infasul Arifeen, p.39]

74. A dead man requests him from his grave to make him hear the Koran. [Father of Shah Waliullah: Infasul Arifeen, p.81]

75. Jinns also participate his discourse. [Ibid. p.87]

76. Angels come to see him. [Ibid. p.83]

77. To the folk seeking Allah, he utters that I'm your sought. [Ibid. p.65]

78. It was brought out in the preceding pages under topic No.14 through the Koran and Hadith that nobody can see Allah before the Day of Resurrection and that His Messengers remained aspiring therefore. But he meets with these Sophists keeping aside all hindrances, rather He Himself comes to their houses. [Ibid.]

79. He ponders over his attributive names, which appear to be four thousand - nay limitless (whereas Allah's attributive names have been reported in Hadith ninety nine only), and he creates a world and devastates the other. [Uncle of Shah Waliullah: Infasul Arifeen, p.154] Namely, he becomes both the Creator & the Master and both the enlivener & the deadener.

80. This is alone Allah's attribute that He neither feels sleep nor the slumber. (2:255) But these Sophists also spend more than twenty years without sleeping. [Uncle of Shah Waliullah: Infasul Arifeen, p.154]

81. If his disciples fails to reach his shrine on the day of his Urs, he keeps on inquiring about him for two days from the persons doing Muraqbah there; and say, "I accompany the person intending to visit my shrine from how distant place and I keep him in my safety ...." [Ahmed Badvi Kabir: Mulfoozate Ahmed Raza, part.III, p.30]

82. And when this disciple eventually reaches and pilgrimages shrine of his Pir where he ogles a slave girl of a trader who looks him beautiful, his Pir Saheb gifts that maid to him; and if he thinks that this slave girl is the property of that trader, his Pir Saheb manipulates his influence and that trader sacrifices the slave girl to the shrine; the enshrined Pir Saheb gives signal to the shrine attendants who hand over the slave girl to the disciple; now Pir Saheb asks his disciple, "For what you're getting late now. Take her into that chamber and get your need satisfied." (we seek Allah's pardon) [Ibid]

83. When takes birth in 971 AH, all the prophets and saints get together and congratulate his mother; the Holy Prophet (ﷺ) calls Azan and Takbir in his ear; angels also throng there; and prophets, apostles, perfect saints and exalted angels narrate his excellences carrying seventy thousand flags ...... [Ahmed Sirhindi: Preface of Maktoobate Rabbani, Vol.I, p.22]

84. No sooner a man objects at one of his disciples, he gets shredded instantly; when the people entreat, he pays attention to the objector who gets well again. [Ibid. p.47]

85. When He throws down the ink-pot, it makes inscription of "Allah"; then he exhorts that when an inanimate thing can bear the effect of the Right Disposing Power, then why an animate may not have such effect; with blood of Hussain bin Mansoor Hallaj also had appeared the inscription of "Anul Haq" (I'm Allah), therefore, he was right and his crucifiers were ignorant. [Abdul Quddos Gangohi: Bavadirun Navadir by Ashraf Ali Thanvi. P.397]

86. He says that he dreamt the Prophet (ﷺ) and asked him if he forbids something from Sama'a (Qavvali); he replied in negative. [Mumtaz Dinvari: Avariful Ma'rif by Shahabuddin Suharvardi, p.211]

87. He considers Mathnavi Rome the Divine Speech and calls it "Mathnavi Sharif" and calls for its reading by saying, "Come on brother, let us do tilawat of Mathnavi."* [Haji Imdadullah: Ma'riful Akabir by Ashraf Ali Thanvi, p.120] [* It may be remembered that this is just that "Mathnavi Maulana Rome" that there have been written in its part.V such vulgar and obscene rather porn stories of slave girls etc. that what to say narrating them, a modest person would not even like to read them.]

88. A woman used to criticize him. After death, when his bier passes by her house, he draws out his face from his shroud and tells her that his end has been good. [Junaid Baghdadi: Ma'rif Shams Tabraiz, p.214]

89. She roams in her city barely and observes no veil; but when another Sophist is about the enter her city, she jumps into a burning oven and shuts its entrance up. She calls for cloths and comes out wearing them awhile after with no effect of fire on body or clothes. [Ayesha Bukhari: Aina Sulook by Nisar Ahmed Khan, p.286]

90. His disciple recites the Koran by his grave. When he recites the following verse: فَمِنْهُمْ شَقِيٌّ وَسَعِيْدٌ "among them some will be wretched and some blessed" (11:105), he immediately calls from his grave: يا كمال ليس فينا شقي "O Kamal! None of us is wretched." [Ahmed Ataullah Sikanderi: Ikmalush Shiam, p.83]

91. He asserts, "Moses wanted to see Allah but I did not so desire rather Allah Himself wanted to see me" and that "Right I'm the Lohe Mahfooz ……. My assault is more severe than that of Allah …… If you see me once, it is seventy times more excellent than seeing your Lord ….." [Bayazid Bustami: Mutalae Tasavvuf by Dr. Ghulam Qadir Lone, p.417]

92. He throws a needle into the river and orders its fishes to bring that back; no sooner one hundred thousand fishes come on the surface with golden needles in their mouth; he picks up his needle out of them. [Ibrahim bin Adham: Majlise Sophia by Moinuddin Dadai, p.252]

93. After six hundred years to his death, he appears to his progeny in dream and says that the river is inclined to wash away his grave, so let him buried somewhere else by exhuming from here. [Qazi Qudvatuddin: Moinul Arvah by Khadim Hussain Zuberi, p.155]

94. He disclosed the reason of his scholarship and juridical acumen and prowess just eating soil of Mohammad bin Yousuf Zarir's grave which eating was ordained to him by the Prophet (ﷺ). [Faqih Kabir Ahmed bin Moosa: Jamalul Aulia by Ashraf Ali Thanvi, p.114]

95. If his friend presents him gift of fish by taking it out from a water bowl with his Karamat, then he follows suit by taking out a fish from a burning oven. [Abul Hasan Khirqani: Qasasul Aulia by Alam Faqri, p.187]

96. No sooner he utters قدمی هذه علی رقبة کل ولی الله "my this foot is on neck of every saint of Allah", than the hundred mentors, present there, bend their necks before him; Allah reveals His glory to his heart; the Holy Prophet (ﷺ) himself calls on him alongwith a band of angels, all souls and all saints; and invests him with a robe of honour; parties of angels and jinns may present in the space by folding hands respectfully and there may left no saint on the land who may not bend their necks before him. [Abdul Qadir Jilani: Safinatul Aulia by Dara Shikoh Qadri, p.77/Sakinatul Aulia by the same writer, pp.14,15]

97. The Koranic verses were mentioned in the preceding paragraphs that nobody have any knowledge about his death. But Sophists have. They tell that when and at what they will die. [Fazaile Sadaqat, p.660]

98. No sooner he is placed in the grave than he opens his eyes and says that he is not dead but he has merely shifted from one place to the other. [Ibid.]

99. He begins to laugh very loudly on being placed at the plank of bath after his death; and catches thumb of the bather. [Ibid.]

100. After his death, for entertaining the persons pilgrimaging to his grave, he appears to a visitor in dream and settles a deal for his camel and slaughters it and when the camel owner awakes he finds his camel slaughtered. [Ibid. p.712]

101. And such wonders are scattered here and there in Tableeghi Nisab

that these Sophists offer thousand of Navafils daily, recite two Korans daily by standing in Ramadhan, offer Fajr prayer with ablution of Esha for forty fifty years, recite the full Koran in one Raka't only, do not lie (take rest) for more than fifteen years, etc. etc. [Fazaile Namaz: p.64 etc.]

Herein below is being reproduced for general benefit that Index from the booklet "Fazaile A'mal - sau havalat ka tahqiqi jaiza", brought out by Markazud Dawa wal Irshad, through which one can find out anti-Koran & Hadith stuff in various editions of Tableeghi Nisab:

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| 37 | Offering Esha and morning prayer with one ablution for fifty years | 386 | 362 | 267 | 241 | 67 | 267 | 68 |
| 38 | Always fasting | 387 | 363 | 267 | 241 | 67 | 267 | 68 |
| 39 | There are twelve thousand things in prayer | 399 | 375 | 280 | 253 | 79 | 280 | 80 |
| 40 | He would tie himself with rope - calumny upon the Prophet (ﷺ) | 398 | 374 | 278 | 252 | 78 | 278 | 78 |
| 41 | Record of offering one thousand Raka't daily | 402 | 378 | 283 | 252 | 82 | 283 | 83 |
| 42 | Prayer, drum beating and the saint | 405 | 381 | 285 | 259 | 85 | 285 | 85 |
| 43 | The guest and waiting the saint from Zuhur till next day | 406 | 382 | 286 | 260 | 86 | 286 | 86 |
| | ARTICLES OF FAZAILE ZIKR | | | | | | | |
| 44 | Love | 501 | 408 | 307 | 279 | 18 | 307 | 18 |
| 45 | Swallowing parched barley - perfection of the saint | 507 | 414 | 314 | 285 | 24 | 314 | 24 |
| 46 | Story of a king | 514 | 422 | 322 | 291 | 30 | 322 | 30 |
| 47 | The Devil and a Devout | 514 | 422 | 322 | 291 | 30 | 322 | 30 |
| 48 | Load shedding in Ka'ba | 520 | 427 | 328 | 296 | 35 | 328 | 35 |
| 49 | Love | 529 | 437 | 339 | 304 | 43 | 339 | 43 |
| 50 | Meeting with Satan | 529 | 437 | 339 | 304 | 43 | 339 | 43 |
| 51 | Prohibition of exhorting the Koran | 557 | 465 | 369 | 329 | 68 | 369 | 68 |
| 52 | She screamed and passed away | 569 | 476 | 380 | 338 | 77 | 380 | 77 |
| 53 | One has to straighten shoes i.e. serve devotedly | 574 | 482 | 386 | 344 | 83 | 386 | 81 |
| 54 | Twenty five thousand daily | 576 | 484 | 388 | 345 | 84 | 388 | 83 |
| 55 | Two hundred in a single breath | 576 | 484 | 388 | 345 | 84 | 388 | 83 |
| 56 | Vision of paradise and hell | 576 | 484 | 388 | 345 | 84 | 388 | 83 |
| 57 | Story of an unbelieving king | 583 | 491 | 395 | 351 | 90 | 395 | 89 |
| 58 | A saintly soldier and an ass | 592 | 501 | 405 | 360 | 99 | 405 | 98 |
| 59 | Viewing the falling sins | 648 | 561 | 466 | 411 | 150 | 466 | 149 |
| 60 | Avoiding Istinja | 649 | 561 | 466 | 411 | 150 | 466 | 149 |
| 61 | Prohibition of Zikr fearing enhancement in saintness | 648 | 565 | 465 | 411 | 150 | 465 | 149 |
| 62 | Tasbih of living and non-living | 648 | 561 | 465 | 410 | 149 | 466 | 150 |
| 63 | False claim of seeing Allah Almighty | 661 | 574 | 481 | 423 | 162 | 481 | 162 |
| 64 | Paradise with all its belongings | 662 | 575 | 481 | 423 | 162 | 481 | 162 |
| 65 | Hadith of Tasbih | 666 | 579 | 485 | 426 | 164 | 485 | 165 |
| | ARTICLES OF FAZAILE TABLEEGH | | | | | | | |

|  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|
| 66 | One should act upon saying of whom he considers good | 229 | 628 | 535 | 464 | 28 | 535 | 28 |
| 67 | He would order to have profession - he had a profession | 232 | 631 | 538 | 466 | 30 | 538 | 31 |
|  | ARITCLES OF FAZAILE RAMADHAN |  |  |  |  |  |  |  |
| 68 | Fighting over leaving Taravih | 414 | 638 | 638 | 452 | 5 | 638 | 6 |
| 69 | Advice of following elders | 416 | 640 | 641 | 544 | 7 | 641 | 8 |
| 70 | I do glad seeing women of my house | 429 | 653 | 656 | 557 | 20 | 656 | 20 |
| 71 | The band of Kufans that killed many rulers | 433 | 657 | 660 | 560 | 23 | 660 | 23 |
| 72 | Taking meal once in fifteen days | 435 | 659 | 663 | 562 | 25 | 663 | 25 |
| 73 | Enjoying merries of paradise | 441 | 665 | 669 | 568 | 31 | 669 | 30 |
| 74 | No prayer, no fasting throughout the life | 444 | 668 | 673 | 570 | 33 | 673 | 33 |
| 75 | Recitation of the full Koran in one night | 450 | 674 | 680 | 576 | 38 | 680 | 39 |
| 76 | Hazrat Ali (رضي الله عنه) Awakened a Sahabi (رضي الله عنه) | 455 | 679 | 686 | 580 | 43 | 686 | 44 |
| 77 | Esha and morning prayer with one ablution for fifty years | 450 | 674 | 680 | 576 | 39 | 680 | 39 |
|  | ARTICLES OF FAZAILE DUROOD |  |  |  |  |  |  |  |
| 78 | Heard reply of Salam from inside the grave | 698 |  | 731 | 641 | 19 | 731 | 19 |
| 79 | Virtues more than twenty Jihad - a new discovery | 710 |  | 742 | 652 | 30 | 742 | 28 |
| 80 | Saw in dream the Prophet (ﷺ) whether old or young | 736 |  | 769 | 675 | 53 | 769 | 51 |
| 81 | Drank wine - calumny on the Prophet (ﷺ) | 736 |  | 770 | 677 | 55 | 770 | 51 |
| 82 | Reciting Durood is obligatory once throughout the life | 770 |  | 807 | 708 | 86 | 807 | 81 |
| 83 | Distribution of hair of the Prophet's beard |  |  | 821 | 721 | 99 | 821 | 93 |
| 84 | The method of meeting with dead - seventy thousand were forgiven | 785 |  | 822 | 722 | 99 | 822 | 95 |
| 85 | A big sinner became source of absolution of the entire necropolis | 785 |  | 823 | 722 | 100 | 823 | 95 |
| 86 | The Prophet (ﷺ) got worry with excess of Durood | 788 |  | 825 | 725 | 103 | 825 | 97 |
| 87 | Lunatic Shibli and invocation of Ya Muhammad | 789 |  | 826 | 726 | 104 | 826 | 98 |
| 88 | Black face | 790 |  | 827 | 727 | 105 | 827 | 99 |
| 89 | A usurer became swine | 790 |  | 828 | 728 | 105 | 828 | 99 |
| 90 | The Prophet (ﷺ) swept his hand on belly of a black-faced woman (Allah forbid!) | 793 |  | 831 | 730 | 108 | 831 | 102 |
| 91 | Soul of the Prophet (ﷺ) descended the heaven taking bread in hand | 797 |  | 835 | 734 | 112 | 835 | 106 |
| 92 | Attention of the Prophet (ﷺ) | 797 |  | 835 | 734 | 112 | 835 | 106 |
| 93 | Hair of beard were in hand | 798 |  | 835 | 734 | 112 | 835 | 106 |
| 94 | Bread and contempt of Uthman | 798 |  | 835 | 734 | 112 | 835 | 106 |
| 95 | Fragrance of saffron | 799 |  | 836 | 735 | 113 | 836 | 107 |
| 96 | There will come out hand from the grave which will cause trouble | 803 |  | 841 | 739 | 117 | 841 | 111 |
| 97 | There was no shadow of the Prophet (ﷺ) |  |  | 844 | 742 | 120 | 844 | 114 |

In short there is which work that these Sophists cannot do. Here are given very few examples otherwise the above referred books and other numberless mystic books of similar kind are full of such amazing and transfixing stories.

When they are asked as to what's all about this, they mutter that they are not the matter to be concerned by general people, they are Kashf and Karamat:

*"When a Sophist begins annihilating in Allah's love, there start to appear Khavariqe A'dat phenomena from him i.e. whatever he wishes that truly happens." [Article of Mufti Rafi Uthmani, Al-Bilagh, August 1989, p.51]*

Respected Readers! You tell just by your faith that isn't it a deific claim? They give these wonders the name of Karamat although Karamat means piety, nobility and honour which is achieved through Taqvah as has been enjoined by Almighty Lord:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ ط [الحجرات:١٣]

*"The noblest of you in the eye of Allah, is the most Allah fearing of you." (49:13)*

And it is not at all Allah-fearing that in stead of observing servitude of Allah, one may himself adopt the position of Allah; being seizing and returning soul of people at his own sweet will and start claiming to do those functions that merit Allah alone and that cannot be done by anyone in the universe. Professing any belief against this is Kufr and shirk as polytheistic pagans of Makkah used to believe about their idols which idols were not fictitious or any imaginary figures, but that were images of those prophets and pious persons that had been in their folk.

Khavariqe A'dat Afa'l i.e. super-natural, extra-ordinary and impermanent phenomena that used to appear from the Messengers of Allah, are called miracles that are far beyond one's sense and in whose appearance no Prophet (عليه السلام) had his ill, wish, whim or want and would take place from Allah only by His Messenger just as a tangible reason and portent of his being assigned with the office of prophet-hood as Allah has envisaged in the Koran:

وَمَا كَانَ لِرَسُوْلٍ أَنْ يَّأْتِيَ بِاٰيَةٍ إِلَّا بِإِذْنِ اللّٰهِ ط لِكُلِّ أَجَلٍ كِتَابٌ ۞

[الرعد:٣٨/ المومن:٧٨]

*"And it is not (given) to any messenger that he should bring a portent save by Allah's leave. For everything, there is a time prescribed." (13:38, 40:78)*

قُلْ إِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ط وَإِنَّمَآ أَنَا نَذِيْرٌ مُّبِيْنٌ ۞ [العنكبوت:٥٠]

*"Say: Portents are with Allah only, and I am but a plain warner." (29:50)*

قُلْ إِنَّ اللّٰهَ قَادِرٌ عَلٰٓى أَنْ يُّنَزِّلَ اٰيَةً وَّلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۞ [الانعام:٣٧]

*"Say: Allah is able to send down a portent. But most of them know not." (6:37)*

And made His messengers to announce that:

وَمَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ [ابراهیم:۱۱]

*"It is not ours to bring you a warrant unless by the permission of Allah." (14:11)*

This point is worth pondering that there are reported miracles of very few Prophets (peace be upon them) but every Sophist carries with him a long list of wonderful phenomena that are manifold more marvelous than miracles which wholly bear their will and want: as mentioned in the preceding pages that uncle of Shah Waliullah used to deaden and quicken a person at his own free will; Shah Waliullah's grandson, Shah Ismail would make hear people on their desire the entire Koran just in the span between Asr and Maghrib prayer b standing…….. although no such works are reported to be done by the Prophets (ﷺ) or Sahaba who are the most excellent Friends of Allah after the Prophets (peace be upon them). who can be more absorbed in Allah and His Messenger than them, but no Sahabi (رضي الله عنه) did ever fly in the air nor walked on water. At the time of conquest of Iran, Sa'd bin Abi Waqas (رضي الله عنه) and his companions (who included Sahaba also) had crossed the Tigris by swimming. [Tarikhe Islam: Moinuddin Nadvi, Vol.I, p.166]

It is told that root of Tasavvuf (Sophism) is Safa (purity) and its object is Safae Qalb & Tazkiae Nafs (purification of mind and soul) and cleanliness of character; but perhaps there would not be anything more filthy, impure, polluted and abhorrent than this Sophism which has polluted the monotheistic religion, which is quite reverse to the revealed divine religion; wherein sin becomes a virtue; wherein monotheism is termed polytheism and polytheism as monotheism; wherein forsookers of the pure and revealed religion are held as Friends of Allah: if Pharaoh utters اَنَا رَبُّكُمُ الْاَعْلٰی "I am your Supreme Lord", he is declared infidel, but if Hussain bin Mansur Hallaj claims: اَنَا الْحَق "I am Allah", he is then made chief of saints; on claiming اَنَا اُحْيِ وَاُمِيْتُ "I give life and cause death", Nimrod is held atheist, disbeliever and a hellish person, but when uncle of Shah Waliullah claims to seize and return soul of his cobbler, he is made pious believer, saintly devout, the guiding preceptor, the leading mentor, Imam and Makhdoom…….! Right this is that mother of all evils about which "Hakimul Ummat" Ashraf Ali Thanvi Saheb asserts that:

***"It cannot get along without Tasavvuf."***

[Al-Ifazatil Yaumia: vol.X, p.78 w/r Jamia Farooqia Karachi's monthly journal "Nidaul Khair", November 1993, p.26]

Filled with filth of Kufr and Shirk, this world of Piri Muridi (mysticism) is claimed to be so important and necessary in the following manner:

> *"It may be brought out that save the Prophets, no one can have access, inwardly or outwardly, to the way of Allah without the mediation of Sheikh and cannot get rid of egotistic aberration. God's messenger says that a Sheikh in his disciples happens to be like a prophet in his Ummah." [Sakinatul Aulia, p.8]*

The fact is that Sophism is a machination in Islam by Jews. Abdullah bin Saba, who hypocritely entered the Islamic fold, had first of all preached mystic credo of transmigration etc. and accordingly there were devised peculiar terms of Tariqah in place of Shariah, Kashf in place of Wahi, Mulfoozat of Sheikh in place of Divine Word, Karamat in place of Moajza; and Ghauth, Qutub, Qalander, Abdal etc. were juxtaposed to the Prophets, Sahaba, Tabaeen and Taba Tabaeen; then were designed Qadriah, Chishtiah like numberless mystic cults and thus this allied mystic religion fully overcame the pristine pure religion of Islam. The feeling of Jihad in Muslims which had discomfited Jews, Christians and all anti-Islamic powers, was cooled down and in its stead came Hindus like rosary beading [* There is no proof of beading rosary in Hadith rather it has been reported prohibition from such pretentious practice. (Abu Dawood, Abvabo Salatis Safr, Chap. Attasbih bil Hisa)]

And chanting Ha, Hoo in hermitages and monasteries, tombs and shrines. Dependence of today's so-called Muslims on foreign nations and their all kinds of exploitation, extortion and extirpation at their hands; their degradation, degeneration and disgrace, all are the sufficient and self-speaking proofs of above conclusion.

## 34. Stroke at finality of Prophet-hood

This day, these cultist are fighting against Qadianis and Ahmadis from the platform of "Majlise Tahaffuze Khatme Nabuvat" just on this account that they have denied finalization of prophet-hood on Muhammad (ﷺ) although this way has been shown to them right by their predecessors. Herein below are given the sayings of their elders regarding finality of prophet-hood:

1. Prophet-hood is not closed totally." (Ibne Arabi) [Futohate Makiah, vol.II, p.24]

2. "With coming of the Holy Prophet (ﷺ) has ended the dogmatic prophet-hood and not the status of prophet-hood." (Ibne Arabi) [Fatohate

Makiah, vol.II, p.100]

3. "There exist in this Ummah such persons also whose position near Allah has gone equal to the prophets." (Ibne Arabi) [Futohate Makiah, vol.I, p.545]

4. "Remember that there has not lifted up the absolute prophet-hood but only that of the dogmatics." (Abdul Wahab Sha'rani: Al-Yawaqit wal Javahir, vol.II, p.27]

5. "The Prophets have been given nomenclature of prophet-hood while we Ummati receive its appellation. We have only been refrained with title of prophets despite the fact that Allah makes us know in privy the meaning of His and His Messenger's word; and holder of such position happens to be the prophet of saints." [Abdul Qadir Jilani: Al-Yawaqit wal-Jawahir, vol.II, pp.43,44]

6. "You exert in the way of virtue so that you may have prophet-hood in Ummah." [Jalaluddin Roomi: Mathnavi Rome, Part IV, p.718]

7. "After rising of the Final Prophet (ﷺ), achieving excellences of prophet-hood by his followers, by way of his obedience and inheritance, is not contrary to his being the Final Prophet (ﷺ)." [Mujaddid Alfe Thani: Maktoobat, Daftar Avval, Maktoob No.301]

8. "Anybody's becoming a bare prophet, after the Holy Prophet (ﷺ), is not impossible but becoming a prophet with new Shariah is, however, prohibited." [Molvi Abdul Hayee Farangi Mahl, Asro Abbas fi Dafil Waswas, p.16]

9. "If, just hypothetically, there rises any prophet after the Holy Prophet's time, then too there will occur no difference in finality of Mohammad's prophet-hood." [Qasim Nanotvi: Tahzirun Nas, p.34]

10. His shadowless stature is the shadow of Lord
You are the shadow of that shadowless O Ghauth
Who severed the moon just with a simple sign
You are the perfect moon of that moon O Ghauth
From Ahad to Ahmad and from Ahmad to you
You own the universe and all the creation O Ghauth

[Raza Khan Barelvi: Hadaiqe Bakhshish, part.II, pp. 5,6,7]

ے انجام وے آغازِ رسالت باشد ۔ ایں کہ گو ہم تابع عبد القادر

[means that there will again start prophet-hood after Abdul Qadir Jilani and that new prophet also will be under Abdul Qadir Jilani] [Ibid. p.60

## 35. Adoring the Elders

The chief cause of kufr and shirk in cultists' credo is their elders' adoring. They hold their Ulema and predecessors in exaggerated esteem and reverence. They give them hyperbolic appellations like Hakimul Ummat, Mujaddide Millat, Sheikhul Islam, Jam-e-ul Kamal, etc. and appear to sacrifice their lives for their sayings. They exaggerate in following them to such an extent that the writer has himself heard followers of Tableeghi Jamat using the archaic Urdu words used in their elders' writings. When it was asked from a Molvi Saheb about waistcoat that whether it is Sunnah that all Molvis wear it. It was replied that it is Sunnah of our elders. Likewise, they use corded buttons for shirt just imitating their elders. Not only this, but near them

*"impudence and disrespect of Sheikh is more harmful than disobedience of Allah"*

[Ashraf Ali Thanvi: Al-Ashraf, November, 1991, p.23]

The niggling exploits of their elders have been portrayed in the preceding pages. When these cultists are asked thereabout, it is the urge of faith that they may reject them immediately and express their exoneration from them and exculpation from the above persons because:

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ط [البقرة:١٦٥]

*"Those who believe are stauncher in their love for Allah." (2:165)*

and this love calls for this treatment that anything found against Allah's Scripture and His Messenger's saying, that may be rejected, however learned savant or much beloved person might have disclosed that. But since

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَ رُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ [التوبه ٣١]

*"They have taken their priests and their monks as lords beside Allah" (9:31)*

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ط [البقرة:١٦٥]

*"Yet among men are those who take compeers, apart from Allah, loving them as Allah is loved" (2:165)*

they, in their love of such kind, do not dare do so and in stead of turning down these void and spurious creeds and beliefs, they pride themselves on it and speak eloquent of their "scholastic exploits" that "Hazrat Thanvi wrote eighteen hundred books, such and such person compiled unique Koranic exegesis in eight volumes, such and such person expounded Hadith in six

volumes, so and so wrote this against Qadianis, so and so wrote that for Shias, such and did this and such and such did that ….." When these exploits are vindicated to be black work and the Koranic verses are brought out in its proof, they connive by muttering that such were great scholars, won't they know that all about? Nobody is denying the excellence of scholars, but scholars are only those who fear Allah:

إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ط [فاطر:٢٨]

*"only the men of knowledge among His servants fear Allah." (35:20)*

but the persons who bear the above mentioned exploits, they are not at all scholars but:

كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ط [الجمعة:٥]

*"theirs is the likeness of an ass that carries books" (62:5)*

rather

اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ط اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ۞ [الاعراف:١٧٩]

*"they are like cattle; no, they are further astray; they are heedless" (7:179)*

and those who follow them ignorantly and imitate them blindly, they hold them as their lord by giving preference to their sayings over Allah's edict. When Hatim Tai's son Adi (ﷺ) came to the Prophet (ﷺ) to embrace Islam, he said about the verse:

اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ [التوبه:٣١]

*"they have taken their priests and their monks as Lords beside Allah" (9:31)*

that we had not taken them as our lords. The Prophet (ﷺ) asked him if they would not hold legitimate which they legitimated and illegitimate which they illegitimated. This was admitted by Adi (ﷺ). the Prophet (ﷺ) said that just that was meant by taking them as lords. [Tirmidhi: Abvabut Tafsir, Tafsir Surah at-Tauba]

Allah has warned from such type of priests and monks:

اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ط [التوبه:٣٤]

*"O believers! Many of the priests and the monks indeed devour people's wealth wantonly and also debar them from the way of Allah." (9:34)*

This was a brief view of polytheistic and skeptical credo and practices of cultists which the writer has brought-in before the readers to the best of his efforts, and the purpose behind its writing is naught but their well wishing and rectification. In fine, readers are requested that if such have also been their beliefs and practices un-knowingly, then repent thereupon for Allah's sake, pronounce your exoneration and exculpation from them and turn to the right and correct position that has been put-in before in the light of Koran and Hadith, and do not deny Allah's verses because denial of Allah's verses causes great doom, some specimens of which are being given hereunder:

وَالَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ج هُمْ فِيْهَا خٰلِدُوْنَ ۞ [البقرة:٣٩]

*"But those who disbelieve and deny Our revelations, such are rightful owners of Fire. They shall abide therein." (2:39)*

وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۞ [آل عمران:١٩]

*"Whoso disbelieves the revelations of Allah, then Allah is swift at reckoning." (3:19)*

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ط كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ط [النسآء:٥٦]

*"Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment." (4:56)*

For having further specimens, please see these verses:
*2:61, 3:21-22, 5:86, 6:21,39,49, 7:40,41,175,176,177, 10:17, 17:72, 97, 98, 18:103-106, 20:124-127, 29:23, 30:16, 39:63, 45:11, 57:19, 64:10, 72:17, 78:21-30, 92:14-16, etc.*

The matter has now fully brought out, therefore, insisting upon the old way will entail the everlasting loss, for Allah has decided in His Book that:

*"And whoso opposes the messenger after the guidance has been manifested to him, and follows other than the believers' way, We shall turn him over to what he has turned to, and We shall cast him to Hell - an evil destination." (4:115)*

Therefore accept this invitation of pure faith without which prayer, fasting, pilgrimaging, alms giving, even any kind of virtuous work is not acceptable before Allah. Purify your servitude for Allah alone:

*"Your Lord has decreed that you shall not serve any abut Him*

*alone." (17:23)*

*"Say: I have been commanded to serve Allah making religion pure for Him." (39:11)*

And purge your faith from adulteration of Shirk. Shirk is the biggest sin (31:13), it is absolutely unpardonable (4:48, 116), paradise is forbidden for its doer and hell is his permanent abode (5:72). Truth happens to be somewhat bitter. Therefore, instead of getting annoyed over this, try to understand the point otherwise it may not happen that:

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِى النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ۞
وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَ كُبَرَآءَ نَا فَاَضَلُّوْنَا السَّبِيْلَا ۞ رَبَّنَآ اٰتِهِمْ
ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا ۞ [الاحزاب:٦٦،٦٧،٦٨]

*"On the day their faces are turned about in the Fire, they shall say, Ah! Would that we had obeyed Allah and obeyed the messenger. And they shall say: our Lord, we obeyed our chiefs and our great men, and they led us astray from the way. Our Lord, give them double torment and curse them with a mighty curse." (33:66-68)*

and that

عَامِلَةٌ نَّاصِبَةٌ ۞ تَصْلٰى نَارًا حَامِيَةً ۞ [الغاشية:٣،٤]

*"toiling, weary, scorched by burning fire." (88:3,4)*

May Allah save us from Such end! Amen.